

TIME AND SUCCESS IN THE AGING PROCESS:
A PROCESS GERONTOLOGICAL EXPLORATION AND ITS IMPLICATIONS
FOR PASTORAL CARE OF AGING PERSONS

A Dissertation
Presented to
the Faculty of the School of Theology
at Claremont

In Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by
Charles Moyer Mendenhall III

May 1981

there is no page ii

This dissertation, written by

Charles Moyer Mendenhall, III

*under the direction of his Faculty Committee,
and approved by its members, has been presented
to and accepted by the Faculty of the School of
Theology at Claremont in partial fulfillment of the
requirements for the degree of*

DOCTOR OF PHILOSOPHY

Faculty Committee

Paul Schuman
Chairman
Ray A. Rhodes
Philip H. Dwyer

Date March 14, 1981

Joseph C. Hargis

TABLE OF CONTENTS

Chapter	Page
INTRODUCTION TO THE STUDY	
Scope of the Study and Definitions.....	1
Method.....	5
1. ASSESSMENT OF AGING IN PASTORAL AND GERONTOLOGICAL STUDIES: THE PROBLEMS AND NEEDS	
The Problem in Pastoral Counseling and Care.....	8
Influential Theories of Aging.....	10
Psychoanalytic Views.....	10
Growth Perspectives.....	17
Relating Gerontology and Metaphysics.....	18
Problems in Relating Gerontology and Metaphysics..	21
Problems for the Future.....	23
The Problem in Gerontological Research.....	25
The Cultural/Historical Context of Descriptive Research.....	27
Problems with Cultural/Historical Ideals and Images of Aging.....	31
Hebrew and Homeric Ideals.....	31
American Ideals.....	35
Abkhasian and Chinese Images of Aging...	38
Roleless Images of Aging and Successful Aging.....	40
Cross Cultural Studies of Aging.....	43
Problems with Implicit Models of Development and Aging in Empirical Studies.....	44
Metaphysical Models of Aging.....	48
Mechanistic and Organismic Models.....	50
Difficulties with a Metaphysical Dualism and Aging.....	52
Limitations on Studies in Time and Successful Aging.....	57
Studies in Time and Aging.....	58
Mechanistic Models of Time and Aging....	60
Phenomenological Model of Time.....	64
Limitations of Current Temporal Models in Aging.....	67
Studies in Successful Aging.....	68
Values and Successful Aging.....	69
Limitations of Values on Successful Aging.....	72
Continuity and Successful Aging.....	74
Summary.....	77

2. A CONTINUITY MODEL OF SUCCESSFUL AGING	
Introduction.....	80
Activity and Successful Aging.....	82
Disengagement and Successful Aging.....	88
Activity and Disengagement in Successful Aging.....	95
Metaphysics and Successful Aging.....	97
Empirical Data for A Continuity Model of	
Successful Aging.....	103
Inner-Life Processes.....	104
Socioadaptational Processes.....	107
Social Interaction Processes.....	108
Assumptions Behind a Continuity	
Model of Successful Aging.....	109
Continuity and Optimal Aging.....	112
Continuity and Time.....	115
Summary of a Continuity Approach to	
Successful Aging.....	120
Problems with the Continuity Approach	
to Successful Aging.....	125
3. A THEOLOGICAL/PHILOSOPHICAL ONTOLOGY OF HUMAN AGING	
Introduction.....	135
Actual Entity.....	138
Time and the Actual Entity.....	142
Physical Time.....	146
Epochal Time.....	153
Value and the Actual Entity.....	166
Value and Re-enaction.....	170
Value and Transcendence.....	171
Value and Anticipation.....	174
God.....	176
God and Time.....	181
God and Value.....	187
A Process Temporal Ontology of Human Aging.....	191
Human Aging and the Past.....	201
Human Aging and the Present.....	204
Human Aging and the Future.....	207
Summary.....	211
4. GENERAL MODEL OF SUCCESSFUL AGING	
Introduction.....	215
A Comparison and Synthesis: Ontology and Chronology...	217
A Comparison and Synthesis: The Self.....	229
A Comparison and Synthesis: Time.....	237
A Comparison and Synthesis: Value.....	248
Value in the Process Ontology.....	248
Value in the Continuity Theory.....	249
Comparison of Value.....	251
Comparison of Individual/Social Value.....	251
The Normative Value Criteria in	
Successful Aging.....	256
The Role of God in Successful Aging.....	263

A General Model of Successful Aging:	
Summary and Implications.....	270
Ontological Basis of Aging.....	270
The Aging Self.....	271
The Temporal Aspects of Aging.....	272
Value in Aging.....	273
God in Aging.....	276
Implications for Gerontological Research.....	278
Implications for Pastoral Care.....	287
5. PASTORAL CARE OF THE AGING PERSON: A NEW LOOK	
Introduction.....	292
Pastoral Counseling and the Aging Person.....	293
Possibilities and Special Circumstances	
of the Aging Person.....	294
A Systematic Approach to Assisting Aging	
Persons.....	299
Joining with the Aging Person.....	300
Inquiry and Definition of the Problem.....	300
Discovering What Has Been Tried in	
Solving the Problem.....	301
Discovering the Smallest Change at	
Improving the Problem.....	302
Strategic Planning, Interventions,	
and Evaluation of Effects.....	303
Reframing.....	304
Restructuring.....	306
Homework Experiments.....	307
Prescribing the Symptom.....	308
Predicting Backsliding.....	310
Termination.....	311
Assisting Aging Persons in Their Families.....	312
Assisting the Aging Person in Groups.....	320
Aging and The Church's Values.....	322
Salvation and Aging.....	324
Reminiscence and Aging.....	328
Reminiscence and the Church.....	339
Salvific Reminiscence.....	340
Case Example.....	344
Summary.....	351
BIBLIOGRAPHY.....	353
Books.....	354
Periodicals.....	361
APPENDIX.....	366
A. Life Satisfaction Index A.....	367
B. Life Satisfaction Index B.....	369

ABSTRACT

This study is prompted by a recognition the pastoral care of aging persons is in a neonate stage. In bringing together insights from the fields of social psychology and philosophical theology in formulating a framework for care of aging persons, pastoral care and counseling has thus far tended to borrow from the two fields in a fashion which lacks empirical strength and philosophical depth. The formulation of a framework for pastoral care and counseling of aging persons is complicated by problems in the empirical gerontological field. Evidence concerning aging from empirical studies is varied and often conflicting. Psychological and social theories of aging appear limited by the cultural/historical and uncritically assessed philosophical presuppositions in probing aging to its concrete essence. The aim of this study is to construct a general model of successful aging which is based in a comprehensive integration of empirical data and metaphysical reflection concerning aging and is to assist pastoral care and counseling in its work with aging persons. The study is limited empirically to social psychological factors in aging and metaphysically draws off a process philosophical tradition. Aging is limited to the 50-75 year range.

The method of the study consists in probing the dynamics of time and value in aging from both social psychological research, especially Bernice Neugarten's continuity approach to successful aging and from a process metaphysical ontology of human aging. Results of this probe suggest the continuity approach to aging is a valid perspective on aging which is empirically based and recognizes the dual values of social engagement and dedication to a continuous inner core

of value and experience in aging. Problems with the approach include a loose theoretical framework stressing subjective individual value, an inadequate integration of reactive and creative values in aging, an obscure future and growth orientation in aging, and lack of concern with aging's religious and transcendent dimension. The process ontology of aging reconciles the mechanistic/reactive and organismic/creative duality of values in aging. It also proposes an intrinsic and instrumental perspective on value in aging and a temporal perspective which incorporates past, present, and future in a process of continuous passage and transformational growth. The process ontology is weak in concrete, empirically based input on aging and lacks clear definition as an ontology of aging.

The empirical and process perspectives on aging are compared by using the process perspective as a means of enlarging the empirical continuity model and making it more coherent and comprehensive. The empirical perspective is used to test the adequacy of the process perspective and to give it shape. The result is a general model of successful aging. It stresses the values of reactivity and temporal continuity in passage of life and the relationship of these to creativity and temporal becoming/growth. Social, physical, and memory factors are conformed to in present experience and provide fullness of experience for the aging person. Growth in aging is the actualization of new possibilities to harmoniously synthesize these conformal elements.

An empirical design is suggested to test this model. Implications for pastoral care and counseling in 1) assisting aging persons in groups, families, and as individuals in crises and conflict and

2) developing a theological value fund of meaning for aging in the church are drawn from the model.

INTRODUCTION TO THE STUDY

Scope of the Study and Definitions

This study is an exploration into the dimensions of time and value in the human aging process. It seeks to probe the content and limits of social psychological research centering around these dimensions and to assess the contribution to an understanding of successful aging which can be made by a process theological ontology of human aging. The process theological ontology will rely on the process philosophers who are followers of this philosophical/theological movement.

For the purposes of this study, ontology of human aging represents the fundamental essence of aging which incorporates the concrete experience of aging and the consistent rational analysis of aging in the light of this experience.

The aging process is defined as the ongoing sequence of changes which accumulate with age and are the result of interaction between personal and social forces. Aging is commonly used to identify changes or differentiation after the age of physical maturity.¹ In this study, the aging process is further limited to changes in and after middle age (50 years of age or older). The temporal element is represented in this definition of the aging process by the emphasis on changes which

¹James E. Birren (ed.) Handbook of Aging and the Individual (Chicago:University of Chicago Press, 1959), p. 3; see also James E. Birren and K. Warner Schaie,(eds.) Handbook of the Psychology of Aging (New York: Van Norstrand Reinhold, 1977), pp. 5-8.

accumulate with age or time. Successful aging is a normative value judgement made on the changes in the process. It is defined as a pattern of aging which is expressed in terms of individual and social value.

The study is limited to a social and psychological consideration of aging in the empirical research. Biological factors such as health do enter into social images of aging and psychological evaluations of aging. However, attention will not be given directly or specifically to empirical biological studies of aging. The physiological aspects of aging in both the empirical research and the process theological ontology of aging will be limited only to those aspects directly related to the social or psychological realm.

Several researchers into the social and psychological dimensions of aging have recently called attention to the way in which philosophical presuppositions shape empirical research designs and theories.² There has been some recent literature which recognizes the importance of the humanities, including philosophy and religion, in making a contribution to the concrete understanding of aging.³ With the recognition of aging

² Willis F. Overton and Hayne W. Reese, "Models of Development and Theories of Development," in L. R. Goulet and Paul B. Baltes (eds.) Life Span Developmental Psychology (New York: Academic Press, 1970), pp. 115-145; also Willis F. Overton and Hayne W. Reese, "Models of Development: Methodological Implications," in John R. Nesselroade and Hayne W. Reese (eds.) Life Span Developmental Psychology (New York: Academic Press, 1973), pp. 65-86; see also William R. Looft, "Socialization and Personality throughout the Life Span: An Examination of Contemporary Psychological Approaches," in Paul B. Baltes and K. Warner Schaie (eds.) Life Span Developmental Psychology: Personality and Socialization (New York: Academic Press, 1973), pp. 26-52.

³ Stuart F. Spicker, Kathleen M. Woodward, David D. Van Tassel (eds.) Aging and The Elderly (Atlantic Heights, NJ: Humanities Press, 1978).

in the humanities and the realization in scientific circles that developmental research in its broadest context is not free of philosophical presuppositions, it seems appropriate and potentially valuable to assess the relationship between philosophical/theological views of aging on the one hand and empirical/social psychological views on the other.

Alfred North Whitehead has suggested that science and philosophy share a common aim:

They are both concerned with the understanding of individual facts as illustrations of general principles. The principles are understood in the abstract, and the facts are understood in respect to their embodiment of the principles. (AI, 140)⁴

In this regard, gerontology and philosophy are both in the business of seeking the concrete facts which apply to the broad generalities of the aging process. However, they each come at this task from different perspectives. Philosophy's task is to seek the broadest generalities of the aging experience which characterize the complete reality of fact, and apart from which any facts about aging sink into less general and more limited abstractions of reality. Gerontology, on the other hand, seeks to explore the experience of aging through the observation of particular occurrences and move then to inductive generalizations. Thus, gerontology's approach is focused on the abstractions of the aging experience and displays a tendency to explore and understand the complete fact of aging only in respect to some of its essential aspects. Because of the limitations inherent in each of these approaches, scientific

⁴All of Whitehead's works in this study are cited by standard abbreviations. See Bibliography.

gerontology and philosophy need each other. As Whitehead suggests:

Science and philosophy mutually criticize each other, and provide imaginative material for each other. A philosophic system should present an elucidation of concrete fact from which the sciences abstract. Also, the sciences should find their principles in the concrete facts which a philosophic system presents. (AI, 146)

It seems important, in this light, to employ the perspectives from empirically based social psychological studies of aging and the broad generalities about aging which arise in philosophical inquiry as a means of synthesizing a model of aging which connects facts with principles, particulars with generalities, and moves towards a comprehensive and applicable view of aging.

Pastoral care and counseling and pastoral psychology have attempted to bring together social psychology and philosophical metaphysics in viewing aging, but for the most part, they have tended to borrow from social psychology and metaphysics in such a way that their conclusions lack empirical strength and philosophical depth. The result is a view of aging which is general and superficial. Pastoral counseling and psychology need to borrow from more solidly based empirical studies and more comprehensive cosmologies if they are to avoid these shortcomings.

However, empirical studies of aging have often been unrelated and even conflicting. Furthermore, it is the thesis of this paper that empirically based psychological and social theories of aging have been limited by cultural/historical and uncritically assessed philosophical presuppositions in probing the aging process to its concrete essence.

What is needed to give pastoral psychology more empirical and metaphysical depth and to augment the cultural and historical limitations of empirical studies of aging while pointing them to more

philosophically concrete designs and theories is a comprehensive cosmology of aging.

Method

The method in this study will follow the general lines of Alfred North Whitehead's "method of discovery" or "imaginative rationalization". After a survey of the problem with aging in both pastoral counseling and care and empirical research, the study will focus on a particular set of research data involving time and successful aging. Next, the paper moves to an imaginative generalization which will result in the derivation of a process theological ontology of aging. The next step will be the analysis of the particular research data in the light of the process theological ontology in order to discover what contribution such an ontology can make to empirical data. This step will also seek to test the adequacy of the ontology of aging in the light of current research. Finally, the paper considers the implications of the ontological and empirical analysis for pastoral counseling as a way to expand and advance its work with the aging person.

Chapter One will consider the current status of the study of aging in both pastoral care and counseling and social psychological, generatological research. The general thesis is that both of these fields have failed to probe aging to its concrete essence.

Chapter Two will describe the current segment of gerontological research which has been generally associated with the University of Chicago Committee on Human Development and especially the work of Bernice Neugarten and the Kansas City Studies of Adult Life. This

particular strain of research is chosen since it has been concerned with activity, disengagement, and continuity theories of successful aging over its history. Also, Bernice Neugarten's work with a social psychology of aging extends back to the early 1940s when her course in adulthood and aging was a pioneering effort in a new field with little published material. She has indeed grown up with the field, and her work has touched many aspects of aging. David Fischer, one of the few historians in the field of gerontology in America, acknowledges her pioneering status in the field, and the contribution she and her students have made to the expanding literature in the field. The thesis is this work represents some of the best and latest advances in the field but it is still plagued by the metaphysical dualism in philosophical presuppositions to research as well as cultural and historical limitations.

Chapter Three involves the derivation of a process theological ontology of human aging as a means of moving to a concrete metaphysical model of development and aging. The model will draw heavily on the process philosophy of Alfred North Whitehead. Whitehead has attempted to create a metaphysics which moves beyond the abstractions of scientific materialism and philosophical dualism. The process model will also utilize insights from others in the process tradition.

The fourth chapter will analyze the empirical stance of the University of Chicago studies from the perspective of the process metaphysical model developed in Chapter Three. The analysis will focus on the contribution which a process metaphysical model can make to research which is culturally/historically/philosophically limited. Some suggestions for future research growing out of the process model will be

made. Also, the adequacy of the process model will be tested in the light of its ability to account for empirical research findings.

The fifth chapter will suggest some implications for pastoral care and counseling which grow out of the analysis in Chapter Four. The hope is pastoral care and counseling will be able to draw from the analysis a scientifically based and metaphysically concrete framework within which to conduct its own work with the aging person.

Chapter One

ASSESSMENT OF AGING IN PASTORAL AND GERONTOLOGICAL STUDIES: THE PROBLEMS AND NEEDS

THE PROBLEM IN PASTORAL COUNSELING AND CARE

Attention to aging and its place in pastoral care and counseling has only recently become an important concern to writers in this area and the associated field of pastoral psychology. The field of pastoral psychology grew up with the pastoral counseling movement beginning in the 1920s. Its objective was to relate trends in the area of psychology and the human sciences to pastoral care concerns. In this regard, it was an offshoot of the wider field of psychology of religion whose aim has been the psychological and social psychological study of religious phenomena since its inception at the beginning of the century. Yet, only in the last decade has pastoral psychology begun to broaden its focus to consider gerontological research issues in a significant way. In reviewing the literature in 140 sociological, psychological, sociology of religion, and gerontological journals prior to 1971, Edward Heenan found only 55 articles or books researching the relationship between aging and religion.¹ The observation of Wayne Oates in 1957 seems to capture the ethos of the period prior to 1971 in the field of pastoral psychology:

The goal structure of our psychologies of development of personality

¹Edward F. Heenan, "Sociology of Religion and The Aged: The Empirical Lacunae," Journal for The Scientific Study of Religion, 2 (June 1972), 171-176.

and our religious values as well has been aimed at getting a child to adulthood, but not through it.²

During this time, the emphasis in pastoral psychology was more on child and adolescent development than adult development and aging.

Prior to 1971, there were only two major books on aging and the church. Paul Maves and J. Lennart Cedarleaf did a pioneering study in 1946-48, and their book which publishes the results of this study is offered as "the first comprehensive attempt to study the relationship of the Protestant Churches to people over sixty years of age."³ Although much of the book is now dated, it does attempt to break down many of the false negative stereotypes about aging and underscore the positive contribution which the aged can make to the society and the church.

Robert M. Gray and David O. Moberg published the second major work on aging and the church in 1962. The emphasis in this work is on the problems, religious attitudes, and church relationships of the older person. There is a special concern in this book with the mutuality which exists between the church and the older person. These two books and the conclusions they draw about the aged and their relationships to the church are based on empirically based studies of samples of older persons. For the most part, what little work, aside from these studies, which has been done in a pastoral psychology/sociology of aging has

²Wayne Oates, The Religious Dimensions of Personality (New York: Association Press, 1957), p. 250.

³Paul B. Maves and J. Lennart Cedarleaf, Older People and the Church (New York: Abingdon-Cokesbury Press, 1949), p. 7.

depended on images of the aging person drawn from several prevailing social psychological theories of personality rather than actual empirical research.

Influential Theories of Aging.

The most influential theories of personality in pastoral psychology have been the psychoanalytic theories and the humanistic psychological theories. Since pastoral counseling is closely allied with pastoral psychology, its concept of human nature and aging has, in turn, been affected by psychoanalytic theories of personality (dominant in the field until 1950), the self theory of Carl Rogers (introduced by Seward Hiltner in Pastoral Counseling and Carroll Wise in Pastoral Counseling: Its Theory and Practice in the late 1940s and early 1950s), and more recently the human potentials theories (introduced by Howard Clinebell in Basic Types of Pastoral Counseling in 1966). Pastoral counseling is the operation centered application of pastoral psychology's logic centered efforts at relating these theories to pastoral care practice. Focus on these theories in the pastoral counseling literature has tended to yield several recognizable approaches to the area of aging in this field.

Psychoanalytic views of personality have been compelling, especially in the early history of pastoral counseling, but their original lack of concern for aging and old age may have contributed to the dearth of material on aging in the field's early history and the static notions about the aging person. Ralph Kaufman suggests:

Psychoanalysis has had rather little to say concerning the matter of old age and aging. . . . The fundamental psychoanalytic hypotheses concerning the structure of the human personality were firmly based on factors of unconscious motivation and particularly the tremendous importance of the earliest period of life from infancy to about the age of six. According to this view, the crucial framework of all personality structure has already been laid down by the time the individual has reached this age.⁴

Operating out of this framework, Sigmund Freud, in one of his earliest papers gave a limited prognosis for results when applying the psychoanalytic technique with older people:

Near and above the fifties, the elasticity of the mental processes on which the treatment depends is, as a rule, lacking--old people are no longer educable, and, on the other hand, the mass of material to be dealt with would prolong the treatment indefinitely.⁵

At another point, he concludes: "psychoanalysis loses its effectiveness after the patient is too advanced in years."⁶

As was mentioned earlier, writers in the area of pastoral counseling have not given a great deal of attention to aging. However, in what references are made to aging and older persons in the literature prior to 1971, there is a reflection of the psychoanalytic view by several writers. Anton Boisen, one of the pioneers in the field of pastoral counseling, echoes Freud in regarding the aged personality as relatively static and a poor investment for psychotherapeutic energy:

Aged will be responsive, but little can be done beyond giving comfort. It would take many years of skillful work to bring about

⁴M. Ralph Kaufman, "Old Age and Aging: The Psychoanalytic Point of View," American Journal of Orthopsychiatry, 10 (Jan 1940), 73.

⁵Sigmund Freud, "Sexuality in the Etiology of the Neuroses," in his Collected Papers (New York: Basic Books, 1959) I, 245.

⁶Sigmund Freud, "On Psychotherapy," in *ibid.*, I, 258.

change. Time is better spent with those whose better self is struggling with issues of spiritual life and death.⁷

Russell Dicks, another early writer in the pastoral counseling area, seems to reflect the inflexibility of the aging personality in the face of the pastor's efforts to facilitate change in aging persons with his comment that calling on the aged "tests a pastor's heart, for the only reward from calling on this group is a spiritual reward."⁸ Even Howard Clinebell, whose emphasis in 1966 was more towards a growth, human potentials orientation, suggested at that time:

The over sixty-five person may have a relatively strong ego, but one that has become inflexible with age. This is why supportive rather than uncovering methods are usually indicated with older persons.⁹

He goes on to emphasize that a sustaining counseling relationship is the best approach to the aged and that pastoral care with the aged person requires "sophisticated counseling skills relatively infrequently."¹⁰ Thus, the psychoanalytic emphasis on the inelasticity of mental processes and the poor response to educatory techniques in counseling the aging person appears to have made its mark on the pastoral counseling field.

⁷Anton Boisen, The Explorations of the Inner World (New York: Harper & Brother, 1936), p. 266.

⁸Russell Dicks, Pastoral Work and Personal Counseling (New York: Macmillan, 1955), p. 106.

⁹Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 147.

¹⁰*Ibid.*, p. 291.

Another approach to personality in the psychoanalytic tradition, but one which emphasizes the ego and its identity and development from a more life span psychosocial perspective than traditional psychoanalysis is that of Erik Erikson. Erikson has been the most influential developmental figure in pastoral psychology and continues to be cited and respected. His theory lacks solid empirical backing, and his analysis of adult development is reductionistic with only three stages--intimacy, generativity, and integrity--covering the life cycle from adolescence. Yet, Erikson's life span developmental approach has commanded the attention both within and outside of pastoral psychology since its introduction in 1950. Robert Havighurst, a noted figure in life span developmental psychology, calls Erikson's Childhood and Society "The most influential book of the mid-century on personality development."¹¹ Erikson's theory has permeated the pastoral psychology literature from such early writers as Paul Johnson and Wayne Oates to Howard Clinebell's recent revision of Erikson's scheme in his latest book.¹² A major contribution of Erikson's developmental approach to the understanding of adulthood and aging in pastoral psychology has been in opening the field to the theoretical possibility of continual development in adulthood and old age. Erikson postulates the growth of the ego and its identity into middle adulthood (generativity) and

¹¹Robert Havighurst, "History of Developmental Psychology: Socialization and Personality Development through the Life Span," in Paul B. Baltes and K. Warner Schaie (eds.) Life Span Developmental Psychology (New York: Academic Press, 1973), p. 9.

¹²Paul Johnson, Personality and Religion (New York: Abingdon Press, 1957); Oates; also Howard J. Clinebell, Jr., Growth Counseling (Nashville: Abingdon Press, 1979).

old age (integrity) and emphasizes the need for this growth for the full development of identity and for psychological well being. In Erikson's view, ego identity depends upon a life span developmental movement.

In the aging person who has taken care of things and people and has adapted himself to the triumphs and disappointments of being, by necessity, the originator of others and the generator of things and ideas--only in him the fruit of the seven stages gradually ripens.¹³

This means old age and the development of the ego in old age is instrumental to a person's experience of identity across the life cycle. It is the integrity of old age which consolidates the accrued ego integration of a life time and is marked by the "acceptance of one's one and only life cycle as something that had to be and that, by necessity, permitted of no substitutions."¹⁴ The emphasis is on ego development through affirmation of the life cycle and embracing it as a totality in old age.

Edward Green and Henry Simmons, relate this state of integrity to normative, successful aging and spiritual growth.

The most crucial religious needs of the aging person are the need for affirmation in the face of death and the need for a coming to grips with life as a totality. These needs occur in the inner subjective life and if successfully met provide meaning and assist growth as the aging person prepares to face death.¹⁵

As Green and Simmons indirectly suggest, Erikson's developmental scheme implies a normative pattern for successful growth of ego identity across the life span. Although all personality theories imply, to a greater or

¹³Erik Erikson, Youth, Identity and Crisis (New York: Norton, 1968), p. 138.

¹⁴Erik Erikson, Childhood and Society (New York: Norton, 1950), p. 268.

¹⁵Edward Green and Henry Simmons, "Towards an Understanding of Religious Needs in Aging Persons," Journal of Pastoral Care, 31 (December 1977), 273.

lesser extent, such a normative aspect to their understanding of successful personality development or to the value bearing goal of personality development, Erikson's approach has been particularly attractive to pastoral psychologists attempting to relate development to moral and religious values.

The writer in the field of pastoral psychology who has done the most with the normative or moral value of Erikson's developmental scheme in adulthood is Don Browning. His book, written in 1973, stands as a landmark in the field of pastoral psychology with respect to its focus on morality. Browning's concern in this book is with assessing "the moral significance of the potential contribution of psychoanalysis" to modern society."¹⁶ He lifts up Erikson's stage of generativity as the ideal moral vision for life. According to Browning: "Generativity is the normative center of Erikson's thought; . . . the center of life and the essence of the good man are to be found here."¹⁷ "Generative Man" is the designation Browning gives to the personality characterized by the norm of generativity. Generative man embodies a dedication to the maintenance and ecological strength of the human race and to the world which is vital to human fulfillment. The emphasis is on care of both the generations and the wider ecological sphere.

Browning attempts to probe the dimensions of successful living, and in an article on aging written in 1975, he attempts to apply this

¹⁶Don S. Browning, Generative Man (Philadelphia: Westminster Press, 1973), p. 9.

¹⁷Ibid., p. 181.

same principle of generativity to successful aging. For Browning, the emphasis in successful aging continues to be on generativity and care as important ingredients in fulfilling certain adaptive functions vital to the evolutionary strengths of the human cycle of generations. Concentration on these ingredients in middle adulthood makes possible the affirmation of integrity which comes with later years. Browning suggests:

. . . for Erikson, aging during the middle years is a time when the human being has a strong need (indeed, proclivity if environment and ideology are supportive) to expand his ego interests to become a "generator of institutions" that can constitute appropriate "average expectable environments" for succeeding generations. If some success can be won in this enterprise during the middle years, then later periods of aging can be a time of integrity. Integrity is an "acceptance of one's one and only life cycle" with no basic regret that it should have been otherwise; it also involves a "detached yet active concern with life" in spite of declining vitality and approaching death. The presupposition of integrity is a prior attitude of generativity; it makes it possible for a person to live with what he has been and what he has brought into this world that is likely to survive him.¹⁸

Browning senses a tension between the generativity stage and the increasing detachment and transcendence of life which accompanies integrity in later life. Yet, he still emphasizes the importance of active involvement and concern with the world as part of the normative vision for later years.

The detachment and transcendence of old age must, for generative man, still be focused in an active concern with the maintenance of the world. "Wisdom, then, is detached concern with life itself, in the face of death itself," writes Erikson. This dialectic of detachment

¹⁸Erikson, Youth, Identity and Crisis, p. 140, cited by Don S. Browning, "Preface to a Practical Theology of Aging," in Seward Hiltner (ed.) Toward a Theology of Aging (New York: Human Sciences Press, 1975), p. 197.

and concern, of transcendent yet active involvement, marks the tension present in generative man in his later years.¹⁹

Growth Perspectives on personality are evidenced in Browning's work with Erikson and "generative man" and are part of a growing body of literature in pastoral care and pastoral psychology since Heenan's survey in 1971 which has focused on growth and development in adulthood and in the later years as well as the moral/religious dimensions of growth in adulthood. Recent articles in pastoral care journals and recent books²⁰ have addressed the issue of the aging person's needs, and creative approaches to these needs on the part of aging persons. Many of these reflect the more self-actualization oriented thrust of self and human potentials theories of personality which have been influential in pastoral care and counseling in recent years in addition to the psychoanalytic.

William Clement's Care and Counseling of the Aging is a very recent publication which attempts to embrace aging and its growth possibilities from a human potentials perspective. Clements draws from Robert Assagioli and his psychosynthesis human potentials approach. Psychosynthesis offers, according to Clements, a way to focus on the

¹⁹ Erik Erikson, Insight and Responsibility (New York: Norton, 1964), p. 133, cited by Browning, in *ibid.*, p. 197.

²⁰ Examples of this new perspective on growth and development and values in aging are Creen and Simmons, pp. 273-278; Carroll A. Londoner, "Survival Needs of the Older Church Member: Implications for Educational Programming," Pastoral Psychology, 22 (May 1971), 14-20; T.L. Brink, "Pastoral Care for the Aged: A Practical Guide," Journal of Pastoral Care, 31 (December 1977), 264-272; Henri Nouwen and Waltner Gaffney, Aging (Garden City: Image Books, 1976); William Clements, Care and Counseling of the Aging (Philadelphia: Fortress Press, 1979); and Hiltner.

personal self as the worthwhile center of experience in the aging person which is able to transcend or disidentify from any culturally identified role, mood, success, or failure which is part of the aging person's identifiable field of consciousness. Disidentification from roles, moods, successes, or failure, help "free the older person for a more comprehensive self-identification than was possible in less mature years."²¹ What Clements appears to offer is a focus on a core of personal dignity and worth which is based on creative resources and frees the aging person to embrace new possibilities and opportunities in the present and future. The implication seems to be that successful aging involves a movement away from cultural or societal definitions of the self to a more transcendent and deeply personal self definition. Clement's concern in this approach is to capitalize on practical methods of pastoral care and counseling with the aging person in order to facilitate this goal.

Relating Gerontology and Metaphysics

The increase in literature and awareness of aging persons and their needs and possibilities in pastoral psychology in the past ten years marks a new opportunity for bridging gerontology and metaphysics. The philosophical and theological ontologies emphasizing normative value in human aging, but which tend to lack a concrete empirical basis and the social psychological theories which offer a more scientific analysis of the aging process, but tend to be weak in ontological value

²¹Clements, p. 27.

perspectives would seem to be natural complements for each other. Yet, a look at research in the area of social psychology of religion and pastoral psychology reveals a gap between the more speculative studies such as ethics and theology and the more empirical studies which would include gerontological research.²² The question this raises for pastoral psychology is: "How do we integrate the empirical and the theological/religious?" or "How do we expand or broaden the scientific to deal with the ontological/theological?" These questions are key ones for a focus on aging.

Browning and Clements are good examples of current writers in the field of pastoral psychology who are working in the area of aging and reflect present trends in relating gerontology and metaphysics. As has already been mentioned, Browning has concentrated on the dimensions of moral value in the psychosocial theory of Erikson and related this to successful aging. Clements has also addressed successful aging and has drawn from psychosynthesis in his value analysis. In both of these studies of normative value for successful aging, the emphasis has been on the social psychological (Browning) or the psychotherapeutic (Clements) rather than the theological/ontological or metaphysical. Also, Browning in choosing Erikson, and Clements in choosing Assagioli, have started with theories which are weak empirically. There are attempts to overcome this empirical insufficiency. Browning relates Erikson's generativity and integrity perspectives to phenomenology and the

²² Donald Capps, Paul Ranshoff, and Lewis Rambo, "Publication Trends in Psychology of Religion to 1974," Journal for the Scientific Study of Religion, 15 (March 1976), 26.

gerontological work into disengagement. Clements also reflects a familiarity with gerontological research although it is rarely cited. They also each give some attention to a metaphysics and especially a process metaphysics. Browning notes some affinity between Whitehead's philosophy and Erikson's psychosocial developmental scheme. He points, particularly, to a common emerging vision in process philosophy and psychoanalytic ego psychology "which sees man's primary aims as including the elements of both survival and advance."²³ Erikson's generative ego with its twin functions of maintenance (adaptation/response) and play (advance/purposeful activity) is characterized by Browning as similar to Whitehead's view of the human who seeks to survive, but also to further experience the world playfully and to integrate experience into increasingly more rich and coherent patterns.²⁴ However, Browning stops short of critiquing Erikson from a process perspective, preferring to stay with "similarities" and to devote only a very limited discussion to this. Clements addresses the process metaphysical dynamics in aging from the perspective of "creativity" and "directivity" in the "now". The emphasis is on novelty and creativity which are purposefully directed from the present moment to the relevant future: "the anticipation of something achievable in the immediate future can give an old person a greater opportunity to participate in the process of growth which is instrumental to directivity."²⁵ What the process metaphysics seems to affirm for both

²³Browning, p. 222.

²⁴Ibid.

²⁵Clements, p. 25.

Clements and Browning in discussing adulthood and aging is the possibility for self determined advance in addition to reactive adaptation in the adult and later years. The main problem is that they both raise this process metaphysical insight without much elaboration or real reflection on a process ontology and how its fundamental view of reality can incorporate both adaption (reactive response) and advance (purposeful, teleological activity).

Problems in Relating Gerontology and Metaphysics

The limitations to Browning and Clement's bridging of the gerontological and the metaphysical perspectives in aging revolve around three central issues.

First, they have grounded their gerontological study in personality theory which is psychodynamically oriented with an internal emphasis, rather than grounding it in empirical or scientific methodology which relies on controlled experimentation. This is understandable since much empirically based research in gerontology has not reached the status of systematic theory and psychodynamic theories do have a more systematic shape. However, pastoral psychological studies which have relied heavily on psychodynamic theories in the past have been labeled unscientific by some in the wider field of psychology of religion.²⁶

²⁶Orlo Strunk, "The Present Status of the Psychology of Religion," in his Readings in the Psychology of Religion (Nashville: Abingdon Press, 1959), p. 110; see also Benjamin Beit-Hallahmi, "Psychology of Religion 1880-1930: The Rise and Fall of a Psychological Movement," in H. Newton Maloney (ed.) Current Perspectives in the Psychology of Religion (Grand Rapids: Eerdmans, 1977), pp. 21-24.

The second limitation to Clements and Browning's bridging of gerontology and metaphysics is that the bridge is largely constructed from the side of gerontology with little contribution to the construction from a metaphysical perspective. Since pastoral psychology is seeking to apply insights from the field of psychosocial studies and psychotherapeutic theory to pastoral care concerns, it is not surprising to discover the tendency in dealing with aging to lean heavily on persons such as Assagioli and Erikson like Clements and Browning have done. However, this tendency has meant pastoral psychology is identified more with the psychological or sociological than the theological or philosophical. In the case of Browning, metaphysics functions more as a reinforcement for the Eriksonian value model of generativity than as a broad ontology of aging which can critique as well as provide guidance for the gerontological images of successful aging. Pastoral psychology in its attention to aging is in a unique position to provide insights from theology/philosophy to gerontological data as a means, not only of reinforcing and adapting the gerontological material for use in pastoral care and counseling, but in providing clues for gerontology in its search for more comprehensive models of normative aging.

The third and most fundamental issue for any metaphysical analysis of social psychological data is that Browning and Clements mention the possibility in aging of both reaction or adaptation and purposeful activity or advance. They relate the possibility of both of these dynamics to a metaphysical scheme in process philosophy which allows for both, but they fail to indicate at a metaphysical level how these two dynamics (activity and reaction) are joined. As will be

argued later, a basic problem in the empirical social psychological studies of development and aging is the grounding in two unbridgable metaphysical models--either the reactive or the active--which is the most general context for empirical research. This has led to a dualism in developmental studies between active or reactive models of aging. Clements and Browning have pointed to a more inclusive metaphysical model, but their analysis of the way in which process metaphysics accounts for both activity and reaction in aging is lacking. This would appear to be important if the dualism in empirical studies is to be addressed.

Possibilities for the Future

Clements and Browning have provided a groundwork for the gerontological/metaphysical bridge. What needs to be done now in the field of pastoral psychology and its related practical fields of pastoral care and counseling is to broaden the foundations in aging to include more empirical gerontological research and to employ metaphysical analysis to a greater extent in assessment of these empirical findings and application of them in the practice of pastoral work.

There are recent indications that empirical studies in aging are being given attention in pastoral psychology. In addition to Erikson, the names of Bernice Neugarten, Robert Havighurst, and Robert Butler, whose findings represent empirically based studies are being cited in current pastoral counseling literature.²⁷ Also, the attention

²⁷ Nouwen and Gaffney; Clements; Creen and Simmons; Clinebell, Growth Counseling.

to a theological understanding of aging has been the focus of a recent book edited by Seward Hiltner. Hiltner suggests, with the increase in the numbers of older persons in our midst and the long history of a dearth of material on aging in pastoral care literature that the time has arrived when "a theology of aging has a unique opportunity and obligation."²⁸ Thus, pastoral counseling and its relationship to the aging process appears to have arrived at a critical point.

There are two possibilities which appear particularly relevant to the future of pastoral psychology and aging from the perspective of this writer. The first possibility is to continue as it has done in the past, focusing on less empirically based psychodynamic study which has a strong appeal as a systematic theory and utilizing theological/philosophical constructs to reinforce this exploration. The second relevant possibility is for pastoral psychology to pick up on some of the empirical studies in aging and broaden its base to incorporate these more fully. At the same time, pastoral psychology can work at devising a wider metaphysical/theological vision of aging from which to assess the empirical and apply this to the practice of pastoral care.

It does not appear likely that pastoral psychology or pastoral care will, in the near future, generate any comprehensive empirical research of its own in the area of aging. This has not been its traditional approach in the past and indications are quantitative studies are not on the increase in the wider field of psychology of religion.²⁹ The

²⁸ Seward Hiltner, "Facts and Needs: Present and Future," in his Towards a Theology of Aging, p. 93.

²⁹ Capps, Ranshoff, and Rambo, pp. 15-28.

most relevant possibility for advancement in pastoral psychology and its focus on aging is towards the more inclusive reliance on empirical studies in gerontology and the broader employment of a theological/metaphysical view of aging to supplement and critically analyze the contribution of the empirical studies to the pastoral care and counseling movement. The development of a comprehensive theological/metaphysical ontology of aging could also be of some importance to the field of gerontology as it seeks to design empirical research and direct this research towards a more comprehensive theory of aging than has previously been constructed from experimental methods.

This study in time and success in the aging process is a step in the direction of the second relevant possibility for advance in pastoral psychology. The particular focus on time and success in aging embraces two aspects of aging which are especially prominent in both ontology and gerontology. The temporal and the normative dimensions of aging are of special importance to a metaphysical/theological ontology and suggest a starting point for an intensive empirical survey of gerontological research and a systematic ontology of aging and a consideration of the bridge which might exist between them.

THE PROBLEM IN GERONTOLOGICAL RESEARCH

The decision to focus on empirical studies in temporal and successful aging as a starting point in building a bridge between gerontology and metaphysics and a movement forward in pastoral psychology necessitates a consideration of some of the problems/issues/concerns which have confronted the empirical studies of aging in the

social psychological arena. The hypothesis of this study is that empirical studies in gerontology have been plentiful, but they have been limited in their ability to probe aging to its essential nature. Empirical studies have been able to provide scientific descriptions of aging based on observation and experiment but they have been hampered by problems with the cultural/historical context of descriptive research, cultural ideals and images of aging, and implicit models of development and aging. All of these factors have had an effect on particular approaches to the study of time and successful aging. There have been many specialized, diverse, unrelated, and even conflicting empirical studies with little interest in developing a unifying theory of aging. Marjorie Fiske Lowenthal indicates, after reviewing much of the literature, that "there is as yet no integrated sociopsychological theory of aging."³⁰

The following is a closer look at some of the factors which have stood in the way of such a unifying theory and have confined gerontology to a narrow perspective in its study of the aging process. The thesis is that the cultural/historical context of descriptive research and cultural ideals and images of aging have contributed to a lack of integration among social psychological theories, but more fundamental than these is a metaphysical dualism which lies behind developmental research designs and keeps the field split.

³⁰Marjorie Fiske Lowenthal, "Toward a Sociopsychological Theory of Change in Adulthood and Old Age," in James E. Birren and K. Warner Schaie (eds.) Handbook of the Psychology of Aging (New York: Van Nostrand Reinhold, 1977), p. 124.

The Cultural/Historical Context of Descriptive Research

Research into social gerontology has produced a wealth of support for the premise that fluctuations in the social context of a person are related to differences in patterns of behavior with age.³¹ Bengtson, Kasschau, and Ragan raise three major research themes which have been central in social gerontological research and have contributed to this support. The first theme has to do with social definitions of aging and age. Research in this area has reflected and affirmed the belief that aging, as the person experiences it, is largely dependent on socially defined patterns. The second theme addresses research in the area of social differentiation in a particular social structure. Findings in this area tend to support the assumption that patterns of aging vary according to a person's sex, socioeconomic status, ethnic group membership or other factors relating to location in the social structure. The third theme concerns the affect of cultural and historical factors on the patterns of aging. An adequate explanation of aging requires a consideration of the ways in which the social structure itself changes.³²

³¹See Vern L. Bengtson, Patricia L. Kasschau, Pauline K. Ragan, "The Impact of Social Structure on Aging Individuals," in Birren and Schaie, pp. 327-355; Cary S. Kart and Barbara B. Manard (eds.) Aging in America (New York: Alfred, 1976); Vern L. Bengtson and David A. Haber, "Sociological Approaches to Aging" in Diana S. Woodruff and James E. Birren (eds.) Aging (New York: Van Nostrand, 1975), pp. 70-91; Orville G. Brim, Jr. and Stanton Wheeler, Socialization After Childhood (New York: Wiley, 1966); Vern L. Bengtson, The Social Psychology of Aging (New York: Bobbs-Merrill, 1973).

³²Bengtson, Kasschau, and Ragan, pp. 327-355.

What is evident from these three research themes is that cultural and historical factors shape social situations which in turn have an affect on normative patterns of aging. Thus, successful or normative aging is influenced by the particular social/cultural/historical context in which it is measured. For this reason, empirical research into aging has had to take account of factors other than age in determining the normative developmental changes which take place in the aging process. In attempting to arrive at orderly and sequential changes with age which might be transcultural or transhistorical, empirical studies themselves have been hampered by the social/cultural/historical context in which they are conducted. The results of empirical, descriptive research are affected by these environmental factors.

In addressing the problematic nature of sociocultural factors which may influence research studies of changes in the aging process, K. Warner Schaie has indicated:

The dimension of sociocultural change is of paramount importance in descriptive research on aging. It will be particularly bothersome in long term studies since there is ample evidence that the attitudes of subjects about themselves and the experimental procedures will change, as will the attitudes of the experimenter which may differentially affect the outcome of his procedures.³³

Schaie has attempted to delineate the critical variables which influence changes with the aging process and must be considered in assessing research findings. In indentifying the three major variables, he points to a general developmental model of aging as a basis for research design:

³³K. Warner Schaie, "Methodological Problems in Descriptive Developmental Research on Adulthood and Aging," in John R. Nesselroade and Hayne W. Reese (eds.) Life Span Developmental Psychology (New York: Academic Press, 1973), p. 268.

The general developmental model simply holds that the magnitude of a response (as studies by the developmentalist) is determined by the age of the organism, the cohort (generation) to which the organism belongs, and the point in time at which the response is measured.³⁴

These three determinates of response become for Schaie the three relevant factors which must be considered in assessing developmental aging and attempting to understand what is significant in accounting for changes in the aging process which are uncovered in descriptive research. Age factors refer to changes which can essentially be related to age. Cohort factors (generation) refer to changes which are related to the period of history in which a person lives. A cohort is a group or people (generation) who are born at the same historical time and have a common historical and environmental past, present, and future. Time of measurement refers to the point in time at which a measurement of a response is taken and reflects the effects of environmental impact on the subjects between the times of measurement. Cohort and time of measurement factors reflect the effects of cultural, historical, and social determinants in aging and become important sociocultural variables to be controlled in descriptive research on aging.

A basic problem in gerontological, descriptive, developmental research has been in arriving at significant results with each of these three factors using traditional methodological approaches. Schaie has critiqued the traditional empirical methods for their inability to render significant data on more than one of these factors. Longitudinal methods

³⁴Ibid., p. 263.

confound data on age and environmental impact between times of measurement. Hence, the only significant data which may be found is in the area of cohort effects on change. Cross sectional methods confound data on age and cohort factors and can render significant data on changes only in terms of the effects of environmental impact between times of measurement. Time lag methods are capable of giving significant information on changes related to age, but tend to confound the effects of cohort factors and environmental impact factors between the times of measurement on these changes. Schaie has experimented with different methodological approaches in gerontological research and has arrived at the conclusion that sequential methods such as time-sequential, cross-sequential, and cohort-sequential approaches yield the possibility of obtaining significant data on two out of the three key components in assessing developmental change.

Sequential methods involve the utilization of several cohort or age groups over a specified period of time or age range. Cohort-sequential studies offer the option of studying several cohorts over a specified age range. Cross-sequential methods enable an analysis of several cohorts over a specified period of time. The time-sequential method studies several age levels over a specified period of time. Schaie's best results have come from cohort-sequential methods which have the potential for producing significant data concerning changes in the area of effects of age and effects of cohort factors.

The use of sequential methods has added to an understanding of the influence of the various sociocultural factors from the environment on the aging process. Yet, even with the sequential approaches,

empirical studies are still not able to account for all of the various factors in any one study and thus are limited in their ability to embrace all the important factors which might account for change in the aging process. Also, the fact that each of these methods can only answer certain research questions tends to hinder the movement to a more unified theory of aging based on descriptive study.

Problems with Cultural/Historical Ideals and Images of Aging.

Cultural influences have been pervasive in their impact on images of successful aging. Clark and Anderson have suggested prevailing sentiments towards the aging process and person which entail value and understanding of inherent worth are strongly culturally determined. The values attached to later life and the various patterns which are a part of aging depend upon culturally held norms. Judgements about aging "vary from people to people, time to time, and place to place, depending upon the ideals of the culture."³⁵ The impact of cultural/historical ideals on value in aging and their effect on differences in various attitudes towards successful or normative aging in various cultures and historical periods can be seen in recent historical and cultural studies done in gerontology.

1. Hebrew and Homeric Ideals. Old Testament literature reveals a cultural ideal for the ancient Hebrews which holds the aged in reverence and respect and values long life as a reward for virtuous living.

³⁵ Margaret Clark and Barbara Gallatin Anderson, Culture and Aging (Springfield, IL: Thomas, 1967), p. 12.

Several Biblical passages³⁶ reflect this ideal:

You shall rise in the presence of grey hairs, give honor to the aged and fear your God. Leviticus 19:32

Grey hair is a crown of glory, and it is won by a virtuous life. Proverbs 16:31

Honor your father and your mother, that you may live long in the land which the Lord your God is giving you. Exodus 20:12

The elderly in pre-monarchial Hebrew culture held an important place both politically and religiously in the life of the society.

Political power was invested in the older members of the Hebrew nation as is evidence by Moses' instructions from the Lord:

Assemble seventy elders from Israel, men known to you as elders and officers in the community . . . and they will share with you the burden of taking care for the people; then you will not have to bear it alone. Numbers 11:16-18.

The elderly also had important priestly roles to perform in the Hebrew culture. Abraham was an old man when he began to perform the task in Genesis 12 of being a blessing to the nations. The elderly in early Hebrew culture also had the power by blessing or curse to determine the fate of their children as is evidenced by Issac's episode with the blessing of Jacob in Genesis 27:1-4. The significant functions and respect for the aged in Hebrew culture are perhaps largely due to the way the Hebrews viewed old age as a reward for virtuous living. To reach old age was a sign of God's favor on a person's life and thus was deserving of respect. The commandment for honor towards one's elderly parents implies they are deserving of this honor because of a life of

³⁶These and all subsequent Biblical references are from The New English Bible (Oxford: Oxford University Press, 1970)

righteousness and obedience to God's laws. The long life of one's ancestors was an indication that they were counted among God's chosen. Long life was a reward for steadfastness. Moses' charge to his people in Deuteronomy 11:21 reflects this belief or cultural ideal. Moses affirms that if the people obey God's commandments, "then you will live long, you and your children in the land which the Lord swore to your forefathers to give them, for as long as the heavens are above the earth."

In an article on the aged which focuses on images of the older person in ancient Hebrew culture, Harold Stahmer reflects on the views outlined above. His original hypothesis was that respect and reverence for the older persons in Hebrew culture were due to their possible role in preserving and orally transmitting the revered Hebrew tradition and history when oral transmission was the only means of preserving these. This would imply that old age was cherished for its function in the society. Joseph T. Freeman supports this view:

The need for experiences of older people, reliance on their recollections as well as their interpretations of accumulations of law, the usefulness of the old verbal stories, as repositories for tribal history, as advisors, as centers for family cohesion, as well as sources of amassed capital gave elders a position which seemed to be justified.³⁷

Yet, Stahmer uncovers another strain in his analysis of the Hebrew cultural ideals which belies an ambivalence in feelings and attitudes towards the elderly. Stahmer finds, in the qualities which are attached to one whom "the Lord is in" in early Hebrew culture, another cultural ideal which glorifies youth, beauty, and vitality. He cites the attributes of

³⁷ Joseph T. Freeman, "Medical Perspectives in Aging (12th-19th Century)," Gerontologist, 15 (March 1965), 2.

David in I Samuel 16:18-24--cunning in harp playing, property ownership, military seasoning, verbal abilities, and handsomeness--as being associated with one with whom the Lord resides and suggests they illustrate perfectly the ideal of youth which rivaled old age. According to Stahmer, this cultural ideal of youth began to generate feelings of hostility towards the privileged position of the aged as reliance on oral tradition and transmission waned, recorded texts emerged, and cities and kingdoms replaced tribal communities. The cultural ideal of respect and honor for the elderly, thus, came under fire from the rising importance of the cultural ideal which stressed youth, beauty, and vitality. Indeed had it not been for the strong religious principles regarding old age as a reward for virtue and the commandment to respect old age because God respected the virtue it represented, the revered position of the aged in Hebrew society may have been radically changed in the movement from a tribal culture to a monarchy. This is a good example of how cultural ideals in the same culture have differing impact on the valuing of old age.³⁸

The interplay between these two cultural ideals led to a respect for old age not based upon age itself, but largely upon the memory and veneration of the valient deeds which the older person performed during younger years or at the peak of adulthood. Stahmer sums up the overall value placed on old age in both the Hebrew and Greek Homeric culture in the following way:

³⁸Harold M. Stahmer, "The Aged in Two Ancient Oral Cultures: The Ancient Hebrew and Homeric Greece," in Stuart F. Spicker, Kathleen M. Woodard, David D. Van Tassel (eds.) Aging and The Elderly (Atlantic Highlands, NJ: Humanities Press, 1978), pp. 23-36.

While the aged played an important role in both Hebraic and Homeric cultures in determining policy and transmitting the tradition of their pasts, they were not venerated because of age per se. They, like mortals of any age, had to earn respect and the right to be remembered, or even to grow old, and to be revered by successive generations . . . especially revered were those legendary leaders whose actions, glories, and accomplishments determined the quality and richness of the traditions and history within each culture.³⁹

Thus, the older person in early Hebrew and Greek culture was valued most highly for the contribution which he (and to a lesser extent she) made to the richness of the tradition and history of his/her culture. In cultures where history and tradition were strong, this contribution was remembered and revered.

2. American Ideals. In his book Growing Old in America, David Fischer describes a tradition and history bound colonial culture whose ideals prior to the beginning of the nineteenth century held the aged in high regard. Old age, during that American period, was highly respected and venerated. Particularly in the Puritan community, but also in wider colonial American culture, this veneration was based on Judeo-Christian ideals. Old age was understood by Puritan theology as a sign of God's favor and the "handful of godly men and women who survived to old age as the saving remnant of their race."⁴⁰ Veneration of the elderly also provided an important stabilizing function for society. The powers and privileges of older persons were deeply embedded in the fabric of society, and the exaltation and veneration of the elderly functioned as an

³⁹Ibid., p. 35.

⁴⁰David H. Fischer, Growing Old in America (New York: Oxford University Press, 1977), p. 33.

instrument of conservatism in a colonial society which valued tradition.

"Veneration thus created continuity, stability, permanence, constance, and order in the society."⁴¹ Fisher emphasizes the need for a society to institutionalize and invent stability if it is to avoid the natural process of change:

Stability is a human invention; continuity, when it exists, is an artifact which men have created. And among the many instruments of its creation in early America was the system of age relationships.⁴²

Thus, the cultural ideal of value and veneration for the aged served a vital function in society.

Yet, there was a difference between the ideal of veneration of the elderly and the function and order in society, on the one hand, and the actual wide spread veneration of the elderly in colonial America, on the other. According to Fischer, the veneration of the elderly in America had its social boundries. Although it is generally true that people were ranked according to age, respect for age ran strongest among the elite or powerful and prosperous males who dominated early American society. Even with such discrepancies, the functional definition of old age with its tasks and privileges resulted in a cultural ideal of continual veneration until the early nineteenth century.

For nearly two hundred years that pattern persisted in America. The system of age relations continued to operate in the same way. The clergy continued to deliver their sermons on the exaltation of age. Youth was still instructed to venerate the old, and age was urged to "condescend" to youth.⁴³

⁴¹Ibid., p. 59.

⁴²Ibid., p. 60.

⁴³Ibid., p. 73.

Fischer sees the cultural ideals of freedom and equality which emerged in the Western world in the last half of the eighteenth century and were embodied in the American revolution in this country as catalysts for the decline in exaltation of old age in American society. Prior to the American revolution, the authority of age had rested upon a hierarchial conception of the world, but the idea of freedom destroyed the hierarchy of age, just as it destroyed other hierarchies of social order. Also, the growth of the idea of liberty destroyed the authority of age by dissolving its communal basis. The veneration of older persons had depended on the submergence of individuality into reverence for social and communal structures and authority. "Liberty" unleashed individuality which further undercut the early age status system.⁴⁴ By leveling age differences, the revolution could have brought with it, under the auspices of liberty and equality, a new age status system which reflected a spirit of age equality and a cultural ideal of old age which was more balanced with that of youth. Yet, what the revolution introduced in America was "a new hierarchy of generations in which youth acquired the moral advantage that age had lost."⁴⁵

From the early 1800s to the present there has emerged in America an increasing glorification of the cultural ideal of youth at the expense of value for old age. In referring to this youth dominated historical movement, Fischer indicates: "for two centuries it has expanded outward in a great circle which is now nearly as wide as the world itself."⁴⁶ Even in the field of social psychology, developmental

⁴⁴Ibid., pp. 108-109.

⁴⁵Ibid., p. 78.

⁴⁶Ibid., p. 114.

Fischer sees the cultural ideals of freedom and equality which emerged in the Western world in the last half of the eighteenth century and were embodied in the American revolution in this country as catalysts for the decline in exaltation of old age in American society. Prior to the American revolution, the authority of age had rested upon a hierarchial conception of the world, but the idea of freedom destroyed the hierarchy of age, just as it destroyed other hierarchies of social order. Also, the growth of the idea of liberty destroyed the authority of age by dissolving its communal basis. The veneration of older persons had depended on the submergence of individuality into reverence for social and communal structures and authority. "Liberty" unleashed individuality which further undercut the early age status system.⁴⁴ By leveling age differences, the revolution could have brought with it, under the auspices of liberty and equality, a new age status system which reflected a spirit of age equality and a cultural ideal of old age which was more balanced with that of youth. Yet, what the revolution introduced in America was "a new hierarchy of generations in which youth acquired the moral advantage that age had lost."⁴⁵

From the early 1800s to the present there has emerged in America an increasing glorification of the cultural ideal of youth at the expense of value for old age. In referring to this youth dominated historical movement, Fischer indicates: "for two centuries it has expanded outward in a great circle which is now nearly as wide as the world itself."⁴⁶ Even in the field of social psychology, developmental

⁴⁴Ibid., pp. 108-109.

⁴⁵Ibid., p. 78.

⁴⁶Ibid., p. 114.

psychology and pastoral psychology, research designs have been dominated in this century by attention to childhood and adolescence. The fields seem to reflect something of the power of the youth dominated historical movement. Only recently have these two fields begun to look at the topic of old age as something worth the investment of interest and energy.

3. Abkhasian and Chinese Images of Aging. The work of Fischer and Stahmer lends general support to the belief that cultural ideals tend to favor the elderly or at least not repress the elderly in cultures where there are strong social/cultural structures for continuity, stability, tradition, and order. Studies done in other cultural settings add to this support. The people of the Soviet Republic of Abkhasia are known worldwide for their longevity, and there are an unusually large number of Abkhasians ranging in age from 80-119 years who are still very much a part of the social and cultural life there. There are clear roles for these older people which are, to a large degree, continuous with their role in younger years (with some decrease in activity). According to Sula Benet who has lived with and studied these people, this continuity provides for a spatial and temporal integration which contributes to a sense of personal security and well being. Her conclusion is as follows:

My own view is that Abkhasians live as long as they do primarily because of the extraordinary cultural factors that structure their existence: the uniformity and certainty of both individual and group behavior; the unbroken continuum of life's activities--the same game, the same work, the same food, the same self imposed and socially perceived needs, and the increasing prestige that comes with age.⁴⁷

⁴⁷ Sula Benet, "Why they Live to Be 100 or Even Older in Abkhasia," in Kart and Manard, p. 226.

In pre revolutionary China, something of the same trend of value for the older generation in the continuity, tradition, stability, and order of society can be seen. Confucianism gave the past and its guardians, the aged, an institutionalized status. The emphasis was upon gathering up and passing on a treasured culture, and veneration of the past and the aged served a function in promoting and preserving a culture and social structure. Thomas W. Ganschow supports this view in his reflections on Confucianism and the aged:

Confucius imprinted upon Chinese civilization the requirement that the younger generation show more than just respect for the elders; he insisted that their number of years of study and their accumulated experience made the aged the moral and ethical models of the society. Rather than just grow older and older, a man had the responsibility to be faithful to and love the ancients, never growing tired of learning and teaching others what he had learned, and slowly incorporating into his life the virtues of benevolence, wisdom, loyalty, righteousness, and others for correct living. This was a gradual and necessary process that one went through to old age.⁴⁸

The communist revolution in China brought an attack on the social structure supported by Confucian philosophy which tended to reinforce the culture which the educated elite and ruling bureaucracy had found desirable. It was the youth of China who stood in the vanguard of this revolution and the aged who suffered with their identification with a traditional, repressive, and outworn past. The repression of the elderly and older cultural ideals reached its height in the Great Proletarian Cultural Revolution of 1966-1968. It was not until Mao called for a "three in one combination" between old, middle aged, and young in furthering the revolution and socialist construction that the older persons

⁴⁸Thomas W. Ganschow, "The Aged in a Revolutionary Milieu," in Spicker, Woodward, and Van Tassel, p. 305.

were again given a role in Chinese culture. It is interesting to note that Mao's main task for the elderly which indicated their value in the modern Chinese society was to preserve and promote a continuity with the past in a way which was politically facilitative of the revolution. Granschow summarizes this new cultural ideal of value for the Chinese aging in the following way:

Perhaps because of his Chineseness, perhaps because he believed skills of the old were needed to help build the socialist society, or perhaps for all of these and even other reasons, Mao did not set out to destroy the old people. In fact, he called for their inclusion in a "three-in-one combination" of old, middle aged, and young Chinese that would unite to continue the revolution and build the socialist society. . . . In particular, the old were called upon to describe their personal suffering in pre-communist China, the struggle to transform the old to the new, and their happiness attained under communism. They did indeed become links for the youth to the past, but in a uniquely politically revolutionary way.⁴⁹

Roleless Images of Aging and Successful Aging. The cultural ideals have changed from pre-revolutionary to post-revolutionary China, and the change has had an impact on attitudes towards the elderly. However, post-revolutionary China has found a way to maintain a role for older persons which gives them a valuable part in building the socialist society. The problem in America and in Western countries is that older persons do not have functional definitions for their role in society, but are characterized by an absence of role. In cultures where elderly roles are clearly defined, the older person, for the most part, knows how to function in a way which fosters personal and cultural well being. The society also generally knows how to relate to the older

⁴⁹Ibid., p. 318.

person in predictable ways. Thus, both society and the aged are in relative agreement about how to age successfully in such settings. There is common agreement about successful aging in such cultures even though the patterns between such cultures may vary. However, in American society today, the elderly do not have clear cut roles or social functions. There is, for most older people in America, a long span of older years which are devoid of social meaning. The dominance of the youth cult ideal in America has meant a neglect of the place of older persons in cultural definitions. Ernest Burgess has called this absence of role a "role-less role" and indicates the retired older man and woman are imprisoned in this roleless role such that they have no vital function to perform in present day American society.⁵⁰ Clark and Anderson attribute many of the elderly's problems to this roleless role situation: "The roots of many problems of the elderly in our culture lie in the normlessness of this newly extended life epoch of relatively healthy old age."⁵¹

Precisely what impact this roleless role for the elderly has had on empirical studies of successful aging in this country is difficult to determine. But a case may be made that there has been some affect and Gerald Gruman has attempted to do this. Gruman argues that the modernistic period in American history from 1890 through 1930, with its crowning contribution to the glorification of youth, vigor, and

⁵⁰ Ernest Burgess, Aging in Western Societies (Chicago: University of Chicago Press, 1960), p. 20.

⁵¹ Clark and Anderson, p. 10.

productivity, reinforced a model of aging which emphasized discontinuity and "promoted the categorization of age and generation in a sequence programed to displace the elderly. This has meant severe valuational difficulties for gerontology and geriatrics."⁵²

Gruman's view is that cultural priorities which elevate youth above the aged have tended to de-emphasize a classical model of aging which provides for a cumulative and continuous life process where roles for older persons are functionally defined. According to Gruman, the dominate neo-positivistic developmental philosophies which arose in the early twentieth century and reflected the culture of the time led to normative views of aging which segmented persons into age and generation categories. This process of age separation reached its most comprehensive social psychological theoretical form in the theory of disengagement. This theory will be discussed in more detail later, but in brief, it is a theory which emphasizes the mutual and beneficial withdrawal of society and older persons from each other. It rose to prominence in 1960 and is based on empirical studies which resulted in a social psychological theory of successful aging. Gruman's point is that disengagement is a product of the culture of our time which is contingent and is a theory "geared to the managing of a highly particular social system"⁵³ rather than to a transcultural norm for successful aging.

⁵²Gerald J. Gruman, "Cultural Origins of Present Day 'Ageism': The Modernization of the Life Cycle," in Spicker, Woodward, and Van Tassel, p. 376.

⁵³Ibid., p. 33.

It is important to note that acceptance of the disengagement theory as a theory of optimal aging in gerontological circles has declined, and it has been modified in recent years. Yet, the connection which Gruman has made between this theory of successful aging which was dominant in the early 1960s and the cultural ideals about youth and old age which are prevalent in American culture provide further support for recognizing the cultural limitations in empirical research into successful aging.

Cross Cultural Studies of Aging. Cross cultural research has yielded some pioneering results which also question the transcultural validity of disengagement theory. Neugarten and Havighurst cite cross cultural studies to support disengagement as a social psychological process of aging, but refute its claim to being a theory of optimal aging.⁵⁴ Cross cultural empirical research does hold some promise with respect to gaining a more transcultural perspective on successful aging. Neugarten and Bengtson suggest cross cultural studies are a useful and important corrective to the cultural conditioning which blinds theory builders. These studies can pay off with greater universality and generality of findings and greater richness of conceptions. They can also assist in formulating exploratory frameworks which throw light on previously unobserved regularities and relationships in research which

⁵⁴ Bernice L. Neugarten and Robert J. Havighurst, "Disengagement Reconsidered in a Cross Cultural Context," in Robert J. Havighurst and others (eds.) Adjustment to Retirement (Assen: Van Gorcum, 1969), pp. 138-146.

is culturally confined.⁵⁵ The problems with comparative studies of aging is that they are at a neonate stage. There are almost no comparative studies using the same tools and theoretical conceptions across cultural lines, and there is a lack of constructs and instruments which have cross cultural validity. For this reason, David Gutmann concludes: "The comparative psychology of aging is a field that lacks concepts, methods, and investigators."⁵⁶ Thus, at least for the present, empirical research into aging is still left with culturally confined and conditioned studies.

Problems with Implicit Models of Development and
Aging in Empirical Research

Gruman has argued that cultural ideals tend to reinforce certain models or images of aging and that these images have resulted in certain forms of "ageism" in our society and in at least one social psychological theory of successful aging. The approach here will be to search for the way in which models, images, or common sense notions of aging affect the kinds of questions asked and directions taken in empirical research in aging. Attention will also be given to the most basic or metaphysical models of development which lie behind empirical research, and the limiting effects these have on a common view of aging.

⁵⁵ Bernice L. Neugarten and Vern Bengtson, "Cross Cultural Studies of Adulthood and Aging," in E. Shanas and J. Madge (eds.) Methodological Problems in Cross Cultural Studies of Aging (Basel: Karger, 1968).

⁵⁶ David Gutmann, "The Cross Cultural Perspective: Notes Towards a Comparative Psychology of Aging," in Birren and Schaie, pp. 302-354.

"Ageism" is a term coined by Robert Butler in 1968 to label the widespread prejudice in our society towards those who are old.

We have described the many negative attitudes towards elderly people under the general term "ageism"--the prejudices and stereotypes that are applied to older people sheerly on the basis of their age. . . . Ageism, like racism and sexism, is a way of pigeonholding people with unique ways of living their lives. Prejudice towards the elderly is an attempt by younger generations to shield themselves from the fact of their own eventual aging and death and to avoid having to deal with the social and economic problems of increasing numbers of older people.⁵⁷

Butler sees this "ageism" as a deep and profound prejudice which is found in everyone to some extent. It is characterized by myths and stereotypes which contain bits of truth about the aging process, but are at best only partial images of the aging community. Butler identifies the caricature that an older person is unproductive, simply a product of chronological age, preferring disengagement, inflexible, senile, or serene as common myths which need closer examination.⁵⁸ Empirical research into aging is providing some clarity about these myths and is even helping to dispel or at least modify myths such as disengagement which have grown up around earlier research. But, the fact that myths about aging are deep and a part of all persons raises a question concerning the way these myths shape research constructs.

William Looft has suggested everyone carries around with him/her a model of the human which is a personalized conception of the nature of human nature or a common sense notion about the way people are. This

⁵⁷ Robert N. Butler and Myrna I. Lewis, Aging and Mental Health (St. Louis: Mosley, 1977), p. 141.

⁵⁸ Robert N. Butler, Why Survive: Being Old in America (New York: Harper & Row, 1975), pp. 6-11.

model or paradigm may not be fully worked out in explicit detail, but it is an implicit part of everyone and is active in everything done to, for, and about other people. According to Looft, the model develops early through interaction with and observation of people, crystalizes in late adolescence, and will remain with the person as a "stable, equilibrated operational schema" even though there may be minor adjustments throughout life.⁵⁹ Such a model is important for humans as a means for relating to each other in predictable ways. Yet, there is the possibility that such models may contain only partial truths or myths about human nature. Also, in a culture that has been dominated by a youth cult ethos and ageism, there is an even more likely chance that these models will be influenced by myths about aging. The fact that these models, as Looft points out, become for the psychologist "a guide and a rational for both their theoretical and empirical work"⁶⁰ requires the utmost care in clarifying one's model as a basis for research. Warner Schaie makes this point in his assessment of methodological problems in descriptive studies of aging:

If generalizations are to be drawn from studies of adult development, then models of aging must be implicit in the investigator's design and subsequent sampling plan. It would be better if the investigator were to explicate his model while he is still in the design phase rather than to attempt to perform a post hoc analysis to determine what kind of model his research design had expressed intuitively.⁶¹

⁵⁹William R. Looft, "Socialization and Personality Throughout the Life Span: An Examination of Contemporary Psychological Approaches," in Baltes and Schaie, p. 26.

⁶⁰Ibid.

⁶¹Schaie, p. 259.

Schaie describes several less general models of aging which researchers in the field may use as a basis for research design. In the light of Looft's analysis, these models would likely represent, on some level, the personalized conception of the nature of aging or the common sense notion about the way people age which is most characteristic of the researcher. According to Schaie, there are basically three different kinds of aging models which underlie most empirical research:

The first postulates that once maturity is reached, adult behavior remains stable. The second states that aging in adults is accompanied by decrement phenomena, such that in an irreversible (or unreversed) manner, the old are disadvantaged as compared to the young. The third also implies that there is decrement, but qualifies the "irreversibility" assumption of the second model by introducing the additional condition of cumulative environmental compensation.⁶²

For Schaie, these three views of aging provide a means for hypothesizing and for planning a specific research design. In this respect, they are useful empirical tools. The important function of models such as these in defining meaningful problems for investigation, suggesting types of methods for exploring these problems, and providing types of explanations for interpreting the data is affirmed by other researchers as well.⁶³ Models are necessary for assisting empirical investigation of such questions. In this way, models become narrow, circumscribed, concrete and specific in their focus. This allows for thorough and factual investigation. However, when models remain at

⁶²Ibid.

⁶³Willis F. Overton and Hayne W. Reese, "Models of Development: Methodological Implications," in Nesselroade and Reese, p. 66.

such a level, they tend to become abstract, partial, and tend to be disengaged from a wider vision of reality.

In specific research, concrete theoretical hypotheses based on models of human nature are necessary to probe a particular segment of reality. However, such models reduced to theoretical specificity, by their very nature, tend to limit the kinds of questions, assumptions, suppositions about human nature which one holds. In this regard, they can also contribute to the reinforcement of myths, half truths, stereotypes, if they are not subject to wider experiences and wider theoretical conceptualization.

Metaphysical Models of Aging. Empirical studies shaped by any one of the three models of aging which Schaie describes could lead to the fixation on one model to the disregard of the others and the creation of stereotypes of aging which are generalized from that one model to the whole aging process. If such a situation is to be avoided, it would seem important to relate such specific theoretical models to the more generalized models out of which the researcher operates and to relate these to the still more general models which embrace a broader conception of aging and of human nature. This would move specific models of aging, underlying empirical research, away from a narrow focus and set them within the framework of a larger more inclusive understanding of human nature. Hayne Reese and Willis Overton have suggested that the circumscribed and concrete theoretical hypothesis models which are useful for empirical research are set within such broad frameworks:

For our present purposes it is important to recognize that the establishment of the most circumscribed and concrete models is

dependent upon the availability of more general models, and these upon more general models yet, in an ever-widening series terminated only by the most general and hence most basic models--metaphysical models. It is in this sense that we are not today, nor can we ever expect to be, free of basic philosophical presuppositions.⁶⁴

Such a recognition that empirical research even in its most specific hypotheses is not free of general metaphysical and philosophical presuppositions can be an important impetus for tying models and theories of aging together into "families of theories" and "families of models" which are based on the same metaphysical presuppositions and represent a more inclusive view of aging. According to Looft, it is possible to move in such a direction:

Within a general model there may be developed a family of theories (Reese and Overton, 1970) with each theory somewhat different from the others on specific details, but in agreement with the others on the fundamental nature of man.⁶⁵

A metaphysical system built out of such models provides a broad exposition of the nature of reality especially with regard to the essence of human nature and aging. If, as Looft suggests, model building or model substantive activities are first order activities, it would seem that such an endeavor would be fundamental to empirical research. Such an inclusive metaphysical model for aging could assist in moving towards the common essence of aging which research into aging has lacked. An inclusive metaphysical model which grasped the essence of aging could broaden the basic theoretical derivations and hence the questions which

⁶⁴Willis F. Overton and Hayne W. Reese, "Models of Development and Theories of Development," in L. R. Goulet and Paul B. Baltes (eds.) Life Span Developmental Psychology (New York: Academic Press, 1970), p. 130.

⁶⁵Looft, p. 28.

empirical research into aging tests. This would mean a movement away from the narrow and conflicting focus of much research.

Mechanistic and Organismic Models. However, the movement towards an inclusive metaphysical model of human nature and aging, at least in so far as the psychological and sociological sciences are concerned, is plagued by a formidable obstacle. Looft and Reese and Overton have discovered in tracing the models of social psychological development that there are two fundamental and basic metaphysical models which exist and which are irreconcilable.

One of these is the mechanistic model which envisions a "reactive, passive, robot, or empty organism model of man."⁶⁶

As a cosmology, the model represents the universe as a machine, composed of discrete pieces operating in a spatial-temporal field. The pieces--elementary particles in motion--and their relations form the basic reality to which all other more complex phenomena are ultimately reducible. In the operation of the machine, forces are applied and there results a discrete chain-like sequence of events.⁶⁷

Thus, in this model, the human is not an active organism, mastering his/her environment, but is an empty form shaped and moved by external forces. Aging in such a model would at base be an inevitable process over which the individual had no control. It would be predictable in terms of external forces. Reactive, referring to the responsive rather than initiating nature of reality, and efficient causation, referring to the outside forces which produces an effect, are key terms in such a mechanistic model. They emphasize the role of determinate forces in activity.

⁶⁶Overton and Reese, "Models of Development and Theories. . .," p. 131.

⁶⁷Ibid.

The other fundamental metaphysical model is the organismic model which conceives of the human as active and self determining. Whereas the mechanistic model places an emphasis on external deterministic or efficient causes of behavior, the organismic model envisions the human as guided by self determining formal causes which are purposeful and teleologically oriented.

As a cosmology, this model was first systematically elaborated by Leibntz. In his monadology, Leibnitz began from an organic base with the assertion that the essence of substance is activity rather than the static elementary particle proposed by the mechanistic model.⁶⁸

In this model, the person is spontaneously and inherently active and is the source of activity rather than the result of acts initiated by external forces. Aging in such a model would at base be a process over which the person had considerable control and considerable choice in spite of biological, psychological, or sociological determinants.

Looft indicates the presence of these two fundamental and irreconcilable metaphysical visions of reality or world views which reflect the nature or essence of human existence in different ways is a critical problem for developmental social psychology:

This situation is problematic in that, as Reese and Overton have so forcefully argued before, differences between paradigmatic assumptions can never be reconciled. These are untestable premises. Controversies among theorists within the same model family are potentially resolvable, for these concern only theoretical and empirical issues. However, controversies among theories from different model families are futile from the very outset, for these agreements involve metaphysical, epistemological--thus, unbridgeable--assumptions.⁶⁹

⁶⁸ Ibid., p. 133.

⁶⁹ Looft, p. 28.

Difficulties with a Metaphysical Dualism and Aging. The preceding assessment suggests social psychological developmental research is beset at the very core of its metaphysical foundation with a fundamental dualism which threatens to continue to limit gerontological research in its search for a common essential groundwork for aging.

Alfred North Whitehead has not dealt specifically with aging, but in his assessment of the scientific and philosophical dualism which has shaped much of the history in these two fields, he provides some helpful insights. Whitehead's critique of dualism leads to a belief that the fundamental scientific dualism and the insistence of science that such a dualism is unbridgeable and simply to be endured is the basic scientific stumbling block. Such a dualism keeps science at the level of abstraction and narrowness and prevents its movement to a deeper concreteness.

The point before us is that this scientific field of thought is now, in the twentieth century, too narrow for the concrete facts which are before it for analysis . . . we should have in our minds some conception of a wider field of abstraction, a more concrete analysis, which shall stand nearer to the complete concreteness of our intuitive experience. (SMW, 66)

Whitehead implies science must take a closer look at the more basic and general metaphysical model which lies behind the abstraction in mechanistic and organismic paradigms if it is to avoid the narrowness which such a dualism engenders and the resulting conflicting and irreconcilable scientific insights which lead to stereotypes and half truths:

A scientific realism, based on mechanism, is conjoined with an unwavering belief in the world of men and of the higher animals as being composed of self determining organisms. This radical inconsistency at the basis of modern thought accounts for much that is half-hearted and wavering in our civilization. (SMW, 76)

In applying this to aging, the maintenance of both a mechanistic and organismic metaphysics as the basis of empirical research will thus, most likely, continue to result in "wavering" and "half-heartedness" in scientific theories of aging.

Whitehead argues that the fundamental mind/matter dualism which is attributed to Decartes and has plagued science and philosophy since the seventeenth century is the basis for much of the narrowness and abstraction which is found in modern science and philosophy. In the Cartesian scheme, mind and matter are conceived as the two species of entities.

Matter is characterized by spatial extension and the property of "simple location".

To say that a bit of matter has simple location means that, in expressing its spatio-temporal relationships, it is adequate to state that it is where it is, in a definite finite region of space, and throughout a definite finite duration of time, apart from any essential reference to the relations of that bit of matter to other regions of space and other durations of time. (SMW, 58)

The substance/quality categories of conceiving of actuality are coupled with this property of simple location to further emphasize the individual, independent state of matter. Matter is seen in terms of individual substances with private qualities. The fundamental quality of matter, in this view, is its nature as "senseless, valueless, purposeless." It simply "does what it does do, following a fixed routine imposed by external relations which do not spring from the nature of its being."

(SMW, 17) This view of matter resulted in a mechanistic view of nature which Whitehead calls, "scientific materialism". It is probable that the mechanistic metaphysical model of development has its roots in this scientific materialism.

The Cartesian tradition views the second species of entity--mind--in a different way. Mind is essentially cogitating, thinking, feeling, moving. Mind is active. The substance quality view of nature as applied to the mind by Locke and in a more consistent way by Hume resulted in a view of the mind as an active substance full of the qualities of sensation which are projected on the external world. (PR, 156) In this way, mind remained independent and unrelated to matter and other minds. Liebnitz attempted to bridge the dualism between mind and matter by conceiving of one entity--the monad. His monads were windowless, active, self-contained, self-determining entities. Liebnitz succeeded with the monad in putting mind into matter and moving from a mechanistic view to a more organismic view of reality. However, he was not successful in overcoming the fundamental split between efficient and final causation. The root of the problem facing Decartes and later Leibnitz is the "unquestioned acceptance of simple location as fundamental for space and time, and . . . the acceptance of the notion of independent individual substance as fundamental for a real entity." (SMW 156)

This problematic acceptance of simple location and independence appears to have found its way into developmental research into aging. In the developmental area, there currently exist, on the one hand a organismic metaphysical model based on Liebnitz and final causation and, on the other, a mechanistic metaphysical model based on scientific materialism and efficient causation. In the light of Whitehead's analysis, the fundamental dualism that these two metaphysical models represent is

based on the abstraction of simple location and the notion of independent individual substance as the basis of reality.

It is understandable that these abstractions would arise in the human's perception of reality. Whitehead notes: "by a process of constructive abstraction, we can arrive at abstractions which are the simply located bits of material, and at other abstractions which are the minds included in the scientific scheme." (SMW, 58) The abstractions even serve a purpose in that scientific investigation can arrive at important truths relating to human experience through using these abstractions. As was mentioned earlier, clear cut theoretical models of development provide the basis for specific hypotheses in research designs and render research manageable.

The advantage to confining attention to a definite group of abstractions, is that you confine your thoughts to clear-cut definite things, with clear cut definite relations. (SMW, 91)

Where one runs into difficulty is in elevating these abstractions to the level of concrete reality and thereby committing the fallacy of misplaced concreteness. The fallacy of misplaced concreteness is committed by substituting abstractions of reality for concrete reality itself.

By holding that the mechanistic and organismic metaphysical theories are unbridgeable and basic models, developmental research commits the fallacy of misplaced concreteness. When pushed to the level of concrete experience, aging cannot be fully explained by a view of reality as simply located bits of matter arranged in specific configurations and pushed about by external forces. Such a view would result in aging being a reactive process with no creative dimensions. The creativity which can be seen in persons over 50 years of age refutes this simple

explanation of aging. Nor, however, can aging be fully explained by a view of reality as isolated active self determining entities unaffected by the world. Aging in this view would be totally an active process--purposeful and future oriented. The fact of biological decline and eventual death runs counter to this view. When checked against our common experience of aging, our notions are that aging involves both activity and reaction. The more unscientific views of development (Erikson) and, as shall be seen in the next chapter, the empirically based social psychological theory encounter aspects of both action and reaction in studying the aging process. The task for gerontology is to conceptualize this combination of action and reaction into a metaphysical model which embraces them both.

Whitehead's whole metaphysical system is based on a cosmology which does not separate efficient and final causation/active and reactive behavior/mind and matter but incorporates these in a basic view of reality which goes beyond simple location to a interconnected and interpenetrating rather than individualistic and independent understanding of experience.

In a certain sense, everything is everywhere at all times. For every location involves an aspect of itself in every other location. Thus, every spatio-temporal standpoint mirrors the world. (SMW, 47)

If gerontological research can grasp in its basic models such a metaphysics which goes beyond the abstractions of organismic and mechanistic models, then it will strike at a more comprehensive and concrete level of reality in the general metaphysical model upon which research is based.

In a movement in this direction, Looft has suggested that researchers such as Reese and Overton who have settled on the two cosmologies of mechanism and organism as basic and forever irreconcilable may be too fatalistic in their views. They seem to suggest that social psychology will forever continue to operate in one or the other of these two mutually exclusive models. Although his investigations reinforce the presence of a current dualism in metaphysical models underlying developmental research, Looft does envision the possibility for a more concrete model.

It seems entirely possible that the new formulation of a new psychological model could simply surpass and transcend the active-man and reactive-man world views and regulate them to the status of historical curiosities.⁷⁰

The process metaphysical model of aging to be developed later in this study is an attempt to move towards a more transcendent and concrete model of aging than is currently available in the mechanistic and organismic world views.

Limitations on Studies in Time and Successful Aging

All of the previously mentioned factors--cultural and historical context of research, cultural and historical ideal of aging, and implicit models of development and aging have had their effect on current research into the dimensions of time and successful aging. A more specific analysis of a selected group of studies dealing in these two areas will be given in the next chapter. What follows is a broader and briefer survey

⁷⁰Looft, p. 47.

of time and successful aging in gerontological research and the ways in which the previously mentioned factors (cultural/historical context, cultural/historical ideals, implicit models) have affected this research.

Studies in Time and Aging. Time is a key component in studying the aging process. As James Birren had indicated: "one cannot discuss aging without becoming concerned with the nature of time and its measurement."⁷¹ The definition of aging adopted for this study implies a temporal dimension in its concern with the changes which accumulate with age or time. Indeed, Bernice Neugarten has noted that time, in terms of chronological age, is the most widely used index in studying the psychological changes that occur in middle age and older adulthood.⁷² There are problems with the index of chronological time, since as Neugarten⁷³ and Butler⁷⁴ indicate, age is in itself a meaningless variable. More important than age as the passage of time are the psychological and social events that occur with the passage of time and have relevance for personality change in aging. Yet, the index of the passage of time in terms of chronological age appears to be the best index which is currently available and widely accepted. Reichenback and Mathers suggest aging and time are universally joined:

⁷¹James E. Birren, The Psychology of Aging (Englewood Cliffs: Prentice-Hall, 1964), p. 11.

⁷²Bernice L. Neugarten, "Personality and Aging," in Birren and Schaie, p. 633.

⁷³Ibid.

⁷⁴Robert Butler, "The Facade of Chronological Age: An Interpretative Summary," American Journal of Psychiatry, 119(February 1963), 721-728.

"Aging" is obviously a term pertaining to time. The experience of aging contributes to our awareness of time. We "age" as soon as we are born; there is no reversal of this process or any exception. . . . No one is exempt from this process; the experience of time by human beings is universal.⁷⁵

With the emphasis on the passage of time or chronological age as an index in assessing personality change, it is not surprising that studies in aging emphasize the objective, chronological, physical nature of time. Hendricks and Hendricks indicate that the model of time most often utilized in gerontology is a quantitative, linear, objective, measurable model of time. If time is quantified, it lends itself to easy operationalization as a mechanical construct.⁷⁶ The recent works of Roger Gould⁷⁷ and Daniel Levinson⁷⁸ are examples of the way time as age has been used as a mechanical construct to organize developmental changes in adulthood. They utilize age time in a way analogous to points on a line. It is a standard by which everyone can be compared. These studies would tend to support James Birren's assessment that:

⁷⁵ Maria Reichenback and Ruth Anna Mathers, "The Place of Time and Aging in the Natural Sciences and Scientific Philosophy," in James E. Birren (ed.) Handbook of Aging and the Individual (Chicago: University Press, 1959), p. 44.

⁷⁶ Davis Hendricks and Jan Hendricks, "Concept of Time and the Aged," in Jaber F. Gubrium (ed.) Time, Roles, and Self in Old Age (New York: Humanities and Behavioral Sciences Press, 1976), p. 14.

⁷⁷ Roger Gould, "The Phases of Adult Life: A Study in Developmental Psychology," American Journal of Psychiatry, 129 (November 1972), 521-531; see also Roger Gould, Transformations (New York: Simon and Schuster, 1978).

⁷⁸ Daniel Levinson and others, The Seasons of a Man's Life (New York: Knopf, 1978).

"Chronological age is one of the most useful single items of information about an individual if not the most useful."⁷⁹

1. Mechanistic Models of Time and Aging. However, an assessment of aging in empirical research which is predicated on the passage of time or awareness of change is problematic as well as useful. The mechanistic, quantitative, external, objective view of time, which the passage of time or age implies, tends to place time outside the control of the aging person. The temptation is to conceive of aging as a process which is set within time and controlled by time.

The problem arising from this singular definition of time becomes apparent in gerontology. If time exists external to human existence, independent of human intervention, then man's perception of time--a subjective action--is potentially distorted. The emphasis on the "objective", quantitative measure of time presupposes that it represents externally real facts, separate from the consciousness of the observer.⁸⁰

If gerontological research largely identifies the aging process with the linear movement of objective time as the concern with the chronological age index for aging suggests, then the possibility that individuals may contribute to or modify the temporal pattern is obscured. Carrying this to the extreme, the aging person is put in the position of a reactive organism who is pushed about by the external forces of time. The distortion of the aging person's subjective experience of time caused by this situation is seen in Reichenbach and Mather's belief that the aging person is simply a reflection in his/her subjective experience of the external temporal world.

⁷⁹James E. Birren, "Principles of Research on Aging," in his Handbook of Aging, p. 8.

⁸⁰Hendricks and Hendricks, p. 14.

It is not a human prerogative to reflect the flow of time. What we feel to be the direction of time, the direction of becoming, is a relation between a registering instrument and its environment.⁸¹

In the subjective experience of time, the aging person is, thus, seen as having no choice in relation to the passage of time except to internalize it like a "registering instrument". The consciousness of the observer, in this view, becomes a simple reflection of externalized time. Reichenbach and Mathers suggest this conception of time leads to a view of aging as continual entropy. Due to the mechanical temporal construction of the universe, the aging person experiences a temporal movement that reflects the increasing entropy of systems.⁸²

Butler and Neugarten suggest the psychological and social events of a person's life are more important than chronological age in assessing personality changes. In a study designed to test the effects of time or chronological age on aging, Butler discovered the important role of environmental factors in influencing changes in the older adult.

Factors of the immediate environment were found to be very closely related to the aged person's behavior and attitudes.⁸³

However, if the older person in his/her subjective sense of time is a registering instrument of the environment, then the question is raised to what extent does this mechanistic/quantitative view of time permeate the social and historical context of the aging person and thereby affect psychological and social events?

⁸¹Reichenbach and Mathers, p. 74.

⁸²Ibid., p. 73.

⁸³Butler, "The Facade. . . ," p. 726.

Research by Bernice Neugarten and Nancy Datan into what they call "social time" tends to suggest the quantitative measure of time is also a part of the social context of the aging individual and events associated with that context. This quantitative time also influences the temporal linear timetable of adult development. Neugarten and Datan describe three dimensions of time. Historical time refers to the long time historical processes which create the social-cultural context of the aging person and the changing definitions of life cycle development. Social time is shaped by historical time and refers to the dimension that underlies the age grade system of a society. Life Time is the chronological quantitative measure of a person's life in terms of age. Neugarten and Datan hold that life time is highly correlated to the social definition of age or social time.

The significance of a given chronological age, or a given marker of life time, when viewed from a sociological or anthropological perspective, is a direct function of the social definition of age, or social time.⁸⁴

What this means is that social events such as marriage, childraising, retirement, etc., are highly age related by the cultural and social values present in a given social setting. There are age norms and status requirements imposed by society which serve as a prod or brake on attitudes and behavior in the development of a person. These norms and status requirements form a prescriptive linear framework for the temporal ordering of life events and the person is aware of a social clock or timetable for development. The person is also aware of his/

⁸⁴Bernice L. Neugarten and Nancy Datan, "Sociological Perspectives on the Life Cycle," in Baltes and Schaie, p. 57.

her own subjective timing of personal life events in relation to this social clock. The social clock becomes internalized and provides a yardstick for determining whether a person is "off time" or "on time" with respect to developmental changes. In summary, social time, according to Neugarten, becomes "one additional way of structuring the passage of time in the life span of the individual, providing a time clock that can be superimposed over the biological clock, together they help us comprehend the life cycle."⁸⁵ This research suggests that the chronological measurable, linear quantitative model of time is prevalent and influential in the wider social and cultural historical setting of the aging person.

The mechanistic view of time has some affinity with the mechanistic metaphysical model which was introduced earlier. Hendricks and Hendricks trace this model for viewing time back to the influence of Newtonian physics and see it as one of the two most basic models for conceptualizing time.

The one flowing from Newtonian physics posits two senses of time: time as experienced, a product of consciousness; and time that is independent of consciousness, or objective time. In this view, time per se, ontologically precedes consciousness. Time arises from physical processes that are not dependent on the perceiving subject. According to this conception, mind dependent time, or time as experienced, is a relatively unimportant facet of an indispensable variable.⁸⁶

⁸⁵ Bernice L. Neugarten, "Adult Personality: Towards a Psychology of the Life Cycle," in her Middle Age and Aging (Chicago: University of Chicago Press, 1968), p. 146.

⁸⁶ Hendricks and Hendricks, p. 22.

The mechanistic metaphysical model of development sees the world in terms of "discrete pieces operating in a spatio-temporal field". Matter is simply located in time and space. Applied to the aging person, this model results in a view of the person as a "discrete piece" which is set within a "spatio-temporal field" and is subject to the external forces applied in this field. The mechanistic model of time which Hendricks and Hendricks describe sets time up as ontologically prior to the mind of a person and therefore one of the external forces which is applied to the person and his/her mind and to which the person reacts. With respect to its being a mechanistic external force, the chronological, measurable, linear model of time could be aligned with this mechanistic model of development.

2. Phenomenological Model of Time. Hendricks and Hendricks see much of the focus in gerontological research growing out of the Newtonian mechanistic, ontologically prior conception of time. Yet, they recognize another basic temporal model which posits the reality of time as basic to inner experience. It is this model of time which, according to Hendricks and Hendricks, reinforces a view of the aging person as a creative actor--involved in the construction of his/her temporal world. This temporal model emphasizes a phenomenological view of time which is a product of the subjective experience of the person and from this experience applied to objective reality. The mind or consciousness is prior to the existence of objective time in this view.

Hendricks and Hendricks trace this model from Augustine. The general focus is upon the mind and consciousness as introducing succession and passage to an objective world which is always in the present.

Augustine deduces in the Confessions that time is measured in the mind and given dimensions of past and future.

What now is clear and plain is that neither things to come nor past are. Nor is it properly said, "there be three times, past, present, and to come": Yet perchance it might be properly said, "there be three times; a present of things past, a present of things present, and a present of things future." For these three do exist in some sort, in the soul, but otherwise I do not see them; present of things past, memory; present of things present, sight; present of things future, expectation.⁸⁷

For Augustine, time is a matter of the soul and consciousness, and this is where it is measured. Outside the soul, time is simply present.

Temporality as measured and metered in passage is, thus, not a thing or object, but a framework imposed on the present by the person.

Temporality is a function; it is the human mode of constituting general experience. The human mind is in some senses a free causal agent which makes an essential contribution to its own knowledge.⁸⁸

This model of time picks up on the emphasis characteristic of the organismic metaphysical model of development where the concern is with the active, purposeful, teleological nature of the person in being a free, self-determining actor. The aging person is, in this perspective, not relating to the passage of time externally, such that the person's behavior is one of simple response and adaptation. The focus is on the aging person's ability to consciously transcend and order time and its passage in terms of past, present, and future. The past is not something which is lost nor is the future unable to be grasped. They are both present in the consciousness of the aging person. Hendricks

⁸⁷ Augustine, The Confessions of Saint Augustine (New York: Washington Square Press, 1951), p. 258.

⁸⁸ Hendricks and Hendricks, p. 26.

and Hendricks see hope in this model of time for overcoming some of the one-sidedness of aging found in the objective view of time: "linear, clock time is but one of the relevant dimensions of temporal experience."⁸⁹ Their call is for a more expansive view of aging which would emphasize the creative ability of the aging person.

When time is seen as a process, continually becoming, a man is free to attribute a variety of meanings to his temporal experience. The imposition of quantitative measures on temporal flow exerts a restrictive force on man's experience. Unfortunately, the latter approach does not take account of man's active participation in the construction of his temporal world. Students of aging, whatever discipline they represent, would increase the scope of their understanding if they adopted a more flexible conception of the part played by time in the aging process.⁹⁰

In the same way the organismic and mechanistic metaphysical models of development condition the specific theoretical models and designs which are derived from them, the conceptual model of time which a research in aging uses will have an impact on the empirical studies which flow out of this model. Hendricks and Hendricks recognize the chronological, mechanistic model of time and the phenomenological model of time as temporal world views which involve assumptions for research.

As with previous considerations of time, the image of temporality and the nature of man involve a priori assumptions that condition the investigative process and subsequent conclusions.⁹¹

Thus, the mechanistic and phenomenological models of time assume the status of general metaphysical models which influence gerontological research design. They each appear as unbridgeable models--the mechanistic

⁸⁹Ibid., p. 46.

⁹⁰Ibid., p. 49.

⁹¹Ibid., p. 15.

emphasizes the reactive response of the aging person to an external objective temporal passage and the phenomenological emphasizes the active response of the acting person in the conscious, subjective construction of temporal passage. According to Hendricks and Hendricks, the mechanistic temporal model lies at the basis of most gerontological research, and the phenomenological model offers a basis for a more expansive view of time and aging.

3. Limitations of Current Temporal Models in Aging. Both of these temporal models do represent certain aspects of time, but they both also have their limitations in much the same way as the developmental metaphysical models. Neither of these temporal models has escaped the mind/matter dualistic view nor the corresponding "simple location" and independent substance/quality categories which Whitehead associates with mechanistic scientific views and Leibnitz's monads. The mechanistic temporal model focuses upon efficient causation and recognizes matter as simply located in external objective time and mind as reflecting the temporal objective flow which is ontologically prior to its existence. The phenomenological temporal model, in which Hendricks and Hendricks place much stock, focuses upon final causation and locates temporal passage in the consciousness as a quality of the independent substance which is mind. There is no passage of time except as the mind projects this upon the objective world. This understanding of time corresponds to Whitehead's understanding of the sensationalist doctrine of perception which he sees as hampering the development of metaphysics.

(PR, 156)

These two temporal models, like the developmental metaphysical models allow for no conception of temporal reality as embodying both efficient and final causation. Research must opt either for a design flowing out of efficient causation or one flowing out of final causation, but there is no accepted model which goes behind these abstractions to a view of temporal reality which accounts for both of these in the same fundamental entity. For this reason, Hendricks and Hendricks' formulation of an expansive view of time has provided an alternative to the mechanistic, temporal view, but has done so by providing another abstraction--the phenomenological view rather than a more inclusive concrete view of time. A view of the aging person as an actor and creator of time may produce a more favorable and pleasant view of aging than the more fatalistic, mechanistic temporal model, but it does so at the expense of concreteness. What is needed is a more comprehensive metaphysics of time which can embrace both of these temporal models and move to a deeper concreteness. Such a comprehensive metaphysics will also be a step towards a more detailed picture of aging and time.

Studies in Successful Aging. An adequate theory of successful aging is an important task for gerontology. Robert Havighurst indicates the field of gerontology has the function of giving advice on the making of social and individual choices that affect aging individuals, and this necessitates a theory of successful aging. Such a theory of successful aging is defined by Havighurst as follows:

A theory of successful aging is a statement of the conditions of individual and social life under which the individual person gets a maximum of satisfaction and happiness and society maintains an

appropriate balance among satisfactions for the various groups which make it up--old, middle-aged, and young, men and women, etc.⁹²

Such a statement, however, implies value judgements and decisions about normative patterns of successful aging. As Neugarten, Havighurst, and Tobin suggest, it is necessary, in most studies of successful aging, to establish some measure of success or well-being as a yardstick for studying social and psychological variables. Their assumption is that making the value judgements concerning these measures explicit will allow research to "go forward in a relatively straightforward and value free manner."⁹³

1. Values and Successful Aging. There are currently in vogue three major theoretical approaches to successful aging which carry with them implicit or explicit values.⁹⁴ The first approach utilizes social criteria for success and in general relies upon the range and level of activities and extent of social participation as variables to be measured. The value judgement either implicitly or explicitly made in this approach is that it is better to be active than to be inactive and to maintain the patterns of activity and participation characteristic of

⁹²Robert J. Havighurst, "Successful Aging," Gerontologist, 1(March 1964), 8.

⁹³Robert Havighurst, Bernice Neugarten, and Sheldon S. Tobin, "The Measurement of Life Satisfaction," Journal of Gerontology, 16(April 1961), 134.

⁹⁴Robert J. Havighurst, Bernice L. Neugarten, and Sheldon S. Tobin, "Disengagement and Patterns of Aging," in Neugarten, Middle Age and Aging, pp. 161-177; see also Robert J. Havighurst, "Successful Aging", pp. 8-13; and Havighurst, Neugarten, and Tobin, "The Measurement of Life Satisfaction," pp. 134-148.

middle age rather than to move to new patterns in old age. This approach has led to what has been called the "activity theory" of successful aging. The person who is able to stay active and maintain the social roles characteristic of middle age into the older years by resisting the withdrawal of society and shrinkage of the social world is the one who ages successfully and optimally in the value framework.

The second approach to successful aging utilizes the criteria of equilibrium as the measure of successful aging. The value judgement implied is that it is better to be in a state of equilibrium between internal and external forces than in disequilibrium and is better to acquiesce to what is natural, than to impose a pattern of aging on the person. This approach has led to what has been called the "disengagement theory" of successful aging. The person who withdraws from social activities and participation as society withdraws and shrinks from the aging person is able to reach a new equilibrium between the internal and external world which is characterized by greater psychological distance, altered types of relationships, and decreased social interaction with others. Such a person, following such a pattern, is thought to age successfully within this value framework.

The third approach has received particular attention in recent years and emphasizes an internal or subjective criteria for successful aging.⁹⁵ The variables which measure successful aging are the person's evaluation of his/her present or past life, his/her life satisfaction,

⁹⁵Reed Larson, "Thirty Years of Research on the Subjective Well Being of Older Americans," Journal of Gerontology, 33 (1977), 109-125.

or his/her happiness. The specific factors influencing these variables are many, but the strongest factors seem to be perceived health, social activity, and socioeconomic status.⁹⁶ Neugarten, Havighurst, and Tobin have designed a subjective Life Satisfaction Index which attempts to provide a measure that is based on five components including self-image, current activities, evaluation of past, life goals, attitudes and moods about life.⁹⁷ The value judgement in these subjective approaches is that it is better to be happy and satisfied with life than unhappy and dissatisfied. The assumption behind this subjective internalized value criteria is that the individual him/herself is the only proper judge of his/her well being; value judgements of the investigator can be minimized in this way; and it is not appropriate to measure well being in old age by the standards of middle age or of equilibrium. In the subjective value framework, the aging person who perceives him/herself as active, healthy, and financially comfortable is considered to be aging successfully. As Larson indicates, the weakness of this

⁹⁶ See Elmer Spreitzer and Eldon E. Snyder, "Correlates of Life Satisfaction Among the Aged," Journal of Gerontology, 29(July 1974), 454-458; John N. Edwards and David Klemmack, "Correlates of Life Satisfaction: A Re-examination," Journal of Gerontology, 28(1973), 497-502; Kyriakos S. Markides and Harry W. Martin, "A Causal Model of Life Satisfaction Among the Elderly," Journal of Gerontology, 34(1979), 86-93; Marshall J. Graney, "Happiness and Social Participation in Aging," Journal of Gerontology, 30(November 1975), 701-706; and Erdman Palmore and Vira Kivett, "Change in Life Satisfaction: A Longitudinal Study of Persons Aged 46-70," Journal of Gerontology, 33(May 1977), 311-316.

⁹⁷ Havighurst, Neugarten, and Tobin, "The Measurement of Life Satisfaction," pp. 134-143.

research is in the almost exclusive reliance on survey self assessments whereas activity and disengagement can rely on more objective research designs.

2. Limitations of Values on Successful Aging. In all three approaches, the value judgements used as a basis for measurement criteria of successful aging tend to influence both the research design and the research results in spite of Neugarten, Havighurst and Tobin's assumption that research can proceed in a relatively straightforward and value free manner once the value criteria are made explicit. For this reason, Williams and Loeb suggest the question how to establish normative concepts and normative data concerning successful aging is a major problem in social psychological studies of aging.⁹⁸

Roscow identifies the core of the problem to be in the cultural determinates of the value judgements which underlie successful aging research and thereby limit its validity to a certain cultural context.⁹⁹ In referring to the internal criteria of happiness and the social criteria of activity as norms for determining successful aging, he underscores this limitation.

According to Roscow, the construct of happiness, which is a highly cultural bound value, has little usefulness as a scientific

⁹⁸ Richard H. Williams and Martin B. Loeb, "The Adult's Social Life Space and Successful Aging: Some Suggestions for a Conceptual Framework," in Neugarten, Middle Age and Aging, p. 379.

⁹⁹ Irving Roscow, "Adjustment of the Normal Aged," Richard H. Williams and others (eds.) Process of Aging (New York: Atherton Press, 1963), II, 195-223.

construct. Happiness as a value varies in importance from society to society and even within societies. Also, happiness as a construct has not been correlated with specific psychological and social variables with much success. "Consequently, happiness affords no stable, objective referrent, and this seriously limits the useful comparisons which can be made."¹⁰⁰ However, particularly in Western societies, the strong ideological commitment to happiness leads to a focus on this criteria in life satisfaction in spite of its drawbacks.

The critical problem in old people's lives is not simply the facts and correlates of their happiness (nominal end results), but the values and processes which shape their lives (nominal causes). Yet our concern with happiness tends to deflect serious analysis from these basic forces.¹⁰¹

Roscow also points to the limitations in focusing on successful aging from the standpoint of activity and social participation. Among other things, Roscow recognizes the differences in activity level between middle class and white collar groups (high level) and working class groups (low level). There is, thus, a built in class bias involved with an emphasis on activity level as a criteria for successful aging.

Both happiness and activity, then, represent ideological biases based on middle-class values which limit our thinking about what adjustment involves and the framework within which we should analyze it.¹⁰²

The crux of the problem in assessing normative or successful aging is, according to Roscow, in the consideration of cultural norms which are variable with regard to what ought to be (ideal norms), what is

¹⁰⁰Ibid., II, 199.

¹⁰¹Ibid., II, 220.

¹⁰²Ibid., II, 201.

(statistical norms), and what clinical practitioners believe is healthy (clinical norms). In an attempt to break away from culturally defined and limited normative standards for aging, Roscow suggests the individual must be taken as the source of standards. However, this is done, not by considering the individual in terms of a cultural value standard at a point in time, but considering the individual across time in terms of persistent patterns.¹⁰³

3. Continuity and Successful Aging. By assessing successful aging in terms of individual consistent patterns, the culturally defined norms which should be applicable for everyone in a particular society are avoided and the value emphasis is placed on that which is characteristic of the person in the persistent patterns of his/her life. In this value framework, there is no pre-determined specific normative pattern to aging, but the criteria is on individual continuity in lifestyle over a period of time.

Successful aging, thus, is represented by maximum continuity and minimum discontinuity of life patterns. Continuity represents a stable pattern with few major changes; discontinuity is characterized by the occurrence of major changes, instability, or shifts in life pattern. According to Roscow, this approach to successful aging, where the individual and his/her continuous/discontinuous life patterns are used as criteria, is a response to "the absence of significant cultural or group norms."¹⁰⁴ Thus, the current "roleless role" of the elderly which is

¹⁰³Ibid., II 212.

¹⁰⁴Ibid.

relatively common in Western societies forms the cultural backdrop for choosing the continuity/discontinuity criteria. The choice of the individualized assessment of value in successful aging, therefore, also appears to be culturally conditioned. In this light, perhaps the criteria of continuity/discontinuity in determining successful aging needs to be viewed as the best available objective criteria for Western societies given the current "roleless role" for aging people.

Continuity of life style as a pattern of normative aging has been attractive to several researchers in the field of gerontology.¹⁰⁵ Researchers at the University of Chicago have arrived at support for a continuity theory of normative aging through analysis of three sets of data: the life satisfaction index, personality type, and extent of social role activity. This analysis combines social role criteria, subjective criteria, clinical criteria, and a comparison of this data with earlier life patterns to arrive at a pattern of life across the life span.¹⁰⁶ The life satisfaction index rated a person high in life

¹⁰⁵ See George L. Maddox, "Persistence of Life Style Among the Elderly," in Erdman Palmore (ed.) Normal Aging (Durham: Duke University Press, 1970), pp. 329-331; Bernice L. Neugarten, "A Developmental View of Adult Personality," in James E. Birren (ed.) Relations of Development and Aging (Springfield, IL: Thomas, 1964), pp. 176-208; George L. Maddox, "Fact and Artifact: Evidence Bearing on Disengagement Theory from the Duke Geriatrics Project," in Palmore, pp. 318-327; Bernice L. Neugarten, Robert J. Havighurst, and Sheldon S. Tobin, "Personality and Patterns of Aging," in Neugarten (ed.) Middle Age and Aging, pp. 173-177; and Gordon L. Bultena, "Life Continuity and Morale in Old Age," Gerontologist, 9(Autumn 1969), 251-253.

¹⁰⁶ Neugarten, Havighurst, and Tobin, "Personality and Patterns of Aging", pp. 173-177.

satisfaction who held a positive self image, maintained optimistic attitudes and moods, accepted the past and regarded his/her life as meaningful, felt successful in achieving major life goals, and enjoyed the particular activities of his/her lifestyle. This index has been widely used and is being refined by the Chicago group and others to arrive at a more accurate assessment of the subjective criteria of life satisfaction.¹⁰⁷ The social criteria of social role activity rates the extent (amount of time and energy invested) and intensity (emotional significance attached) of activity in various social roles. This is compared to earlier activity in the various roles as a way of testing continuity. The clinical criteria is an assessment of personality type based on variables derived by a psychodynamic ego-psychology model where ego and its transactions with the environment are the primary focus. Various variables derived from the model are used to rate the person with respect to cognitive and affective personality attributes. Based on results of studies where this analysis was applied, Neugarten summarizes that there are a variety of patterns of aging, but the general picture of aging with the individual personality is one of personality continuity over time:

Just as every person changes as he grows up, he will continue to change as he grows old. But aging will not destroy the continuities between what he has been, what he is, and what he will be.¹⁰⁸

¹⁰⁷ See D.L. Adams, "Analysis of a Life Satisfaction Index," Journal of Gerontology, 24(October 1969), 470-474; and Lewis R. Lieberman, "Life Satisfaction in the Young and Old," Psychological Reports, 27(August-December 1970), 75-79.

¹⁰⁸ Bernice L. Neugarten, "Grow Old Along with Me! The Best is Yet to Be," Psychology Today, (December 1971), 81.

The continuity approach offers an alternative to simple activity, equilibrium, or subjective approaches to successful aging. It combines some aspects of each one, but does so in a way that relates the normative variables to their expression and usage in earlier years. Roscow suggests the major problem with the continuity approach seems to be in identifying the most strategic variables for use in measuring normative patterns of aging across time.¹⁰⁹ A major problem is in discovering the key variables in measuring what the researcher wants to measure (successful aging). Even if these key variables are pinpointed, there is still the problem of these variables being conditioned by value judgements and cultural ideals. Furthermore, as was indicated earlier, the models of development and aging have their affect on the research design and variable selection utilized in research into successful aging. Since the continuity approach also involves a temporal element, it is open to the problems with research involving time and aging which have already been discussed. Thus, it seems that the continuity approach is not free of cultural or metaphysical limitations; however, it may be the most popular and valid approach to successful aging which empirical research currently has. More about the continuity approach to successful aging will be discussed in the next chapter.

SUMMARY

The field of pastoral care and counseling and its related field of pastoral psychology have only recently begun to look seriously at

¹⁰⁹Roscow, p. 218.

adult development and aging. Prior to 1971, there was very little attention given to aging in these fields. What little attention was given reflected the traditional psychoanalytic stability model of aging or, to some extent, Erikson's psychosocial model. In recent years, aging has received more attention. Don Browning and William Clements offer views of aging which emphasize both the reactive or adaptive and the active or creative aspects of aging. They ground these views in metaphysics and social psychology or psychotherapy. However, the social psychological and psychotherapeutic views are based on theories which are weak empirically. Also the metaphysics which they employ is not a detailed metaphysics of aging, but is used as support for the social psychological or psychotherapeutic views. What appears to be missing in pastoral psychology is a grounding in a solid empirical view of aging and a comprehensive metaphysical ontological view of aging to assess this empirical view.

In looking at empirical research on aging as a means of moving pastoral psychology to a more empirically based understanding of aging, there is evidence that empirical research is limited by cultural/historical contexts in which it is conducted, cultural/historical ideals and images of aging, and more fundamentally by a metaphysical dualism which keeps both research models and theories growing out of such models at the level of abstraction.

The cultural/historical limitations to research represent formidable obstacles to a comprehensive theory or model of aging. As Bernice Neugarten has indicated, there needs to be a certain modesty on the part of social psychologists who study aging since "we are culture bound and

history bound in the very ways we approach our field of study and in the conclusions we draw."¹¹⁰ The limitations will probably be with research for some time. Yet, perhaps more fundamental than these technical difficulties to aging research and the search for the essential nature of aging is the current philosophical dualism which underlies current research designs and theories.

What is needed for both pastoral psychology and gerontology is a fundamental, concrete metaphysical model of aging which can transcend the limitations imposed on empirical work by culture, history, and dualistic philosophy and can provide pastoral psychology a means for rendering empirical research more useful in the practical/theological/value framework of pastoral care and counseling. After presenting some recent empirical research resulting in a theory of successful aging, this study will move to a metaphysical model for aging which will be compared with the empirical research. The hope is that this comparison will result in a general model for aging which incorporates in a comprehensive way the valuable insights from gerontology and theology/philosophy as a basis for putting pastoral care of aging persons on a broad empirical and metaphysical foundation.

¹¹⁰ Bernice L. Neugarten, "Personality and Aging", p. 644.

Chapter Two

A CONTINUITY MODEL OF SUCCESSFUL AGING

INTRODUCTION

The previous chapter introduced three major empirical, social psychological approaches to successful aging which carry implicit or explicit value judgements concerning patterns of aging. These were: the activity approach--the disengagement approach--the continuity approach. The activity approach values as successful the older person who is able to maintain a middle aged (aged 50 years) level of activity and social role involvement as he/she ages. The underlying assumption is that, except for the inevitable changes in health and biology, the older person has the same essential social and psychological needs as the middle aged person. The emphasis is on the active social engagement of the aging person who resists the shrinkage of his/her life space and the withdrawal of society and thereby continues to meet his/her needs. The disengagement approach deems as successful the older person who is able to free him/herself from the social roles, obligations, and activities of middle age and become more withdrawn and introspective. The underlying assumption is the older person does not have the same social and psychological needs as the middle aged person. Therefore, an older person does not struggle against the inevitable social and psychological forces which result in decreased social interaction and activity, but acts to align him/herself with the new disengaged equilibrium which comes with old age. As was mentioned in the previous

chapter, there are cultural, historical, and metaphysical limitations which accompany these two approaches, and, as will be further elaborated in this chapter, neither theory is comprehensive enough to account for variations in patterns of successful aging.

Although the continuity approach does not escape the cultural, historical, and metaphysical limitations which plague all empirical studies of successful aging, it does provide a means for combining elements from the activity and disengagement approaches. For this reason, the continuity approach is a step in the direction of a more comprehensive view of valuable patterns of aging than can be attained through either the activity or disengagement approaches. Because it is the most inclusive of the three approaches, the continuity model is chosen here as a worthy empirical description of aging from a social psychological perspective.

In what follows, the continuity model will be introduced by comparing it with the activity and disengagement models, and assessments will be made of its strengths and limitations as a comprehensive model for understanding value in human aging. Bernice Neugarten and her associates at the Committee on Human Development at the University of Chicago have, to some extent, been involved in all three views of aging from an activity to a disengagement to a continuity perspective. Therefore, the work of this group of people is chosen as a foundation for considering a continuity model of aging. Before this model is described, however, an overview of the evolution of the model out of activity and disengagement models will be given.

In this chapter, middle age will be defined as 50 years of age and old age will be considered as age 75 or older. The aging process is defined as the ongoing sequence of changes from middle to old age which accumulate with age and are the result of the interaction between personal and social factors.

ACTIVITY AND SUCCESSFUL AGING

There is no explicitly formulated activity theory of successful aging. However, some implicit assumptions concerning the value and importance of maintaining middle aged levels of activity and social involvement into old age have grown up around certain research findings.

Among the first researchers to give attention to the relationship between activity and successful aging were Ernest Burgess, Robert Havighurst, and Herbert Goldhamer of the University of Chicago. These men joined with Ruth Cavan in addressing the issue of personal adjustment in old age in the late 1940s. Their work resulted in the development of an activities and attitudes inventory which could be administered to older persons as a means of ascertaining positive or negative adjustment to life. In commenting on the intent of the inventory, these people indicated it was "designed to measure, respectively, the degree to which a person's attitudes express satisfaction or dissatisfaction with his life situation, and the degree of participation in daily activities common to most people."¹ Successful aging, identified by them in

¹Ruth S. Cavan and others, Personal Adjustment in Old Age (Chicago: Science Research Associates, 1949), p. 102.

terms of personal adjustment, was measured by the extent of participation in activities and social groups, the amount of satisfaction with these activities and social involvements, the reported general happiness, the absence of non-adjustive behavior, and the extent and degree of wish fulfillment (fulfillment of need for social recognition).² The assumption behind this inventory and the criterion for measurement of personal adjustment seems to be that high levels of social role activity and involvement and satisfaction with such involvements are critical factors in determining good adjustment in aging persons. The fact that "adjustment" is used by this early group of researchers as a norm is evidence that the maintenance of high levels of activities and involvements and continuing satisfaction with these is an attempt to offset the effects of a changing social psychological situation where middle aged activity and attitudes are altered by shrinking life space and social withdrawal.³ Activity in the aging process does involve a reactive response when viewed in this light.

Robert Havighurst and Ruth Albrecht in their reporting in 1953 on work with older persons in the midwestern U.S. also adopted the norm of personal adjustment or happiness in determining successful aging. In the face of a withdrawal by society and a shrinking of social involvement (loss of status, retirement, loss of friends), the older person must adjust in the transition from middle to old age. A critical factor in positive adjustment to this transition is the maintenance of high levels

²Ibid., p. 103.

³Ibid., p. 15.

of activity. In their research, Havighurst and Albrecht found the more active older people to be definitely happier and better adjusted. This led them to conclude: "the American formula for happiness in old age might be summed up in the phrase 'keep active'".⁴ Activity, for Havighurst and Albrecht is largely identified with "role activity". There is a shift in role activity from middle age to later maturity. Havighurst and Albrecht indicate that: "in general, these shifts of role involve reduction of activity and responsibility."⁵ The assumption is that the task of the older person, if he/she is to age successfully, is to resist this reduction in role activity by compensating new valued roles for those which cannot be maintained.

The general thrust of the activity approach to successful aging is in the direction of maintenance of activity levels in older persons around appropriate and valued social roles and social involvement. The activity emphasis, as a criteria for successful aging, is summed up by Havighurst and Albrecht's premise: "what a person does is more important to his happiness than what he is."⁶ The most important process from the activity perspective on aging seems to be the continued reacting and conforming to pre-existent social roles which the person has taken on for him/herself throughout life or the adoption of new roles which might exist and be appropriate for the older person. The emphasis is on behavior, doing, and conforming and participating in roles rather than activity out of an inner core of self identity.

⁴Robert Havighurst and Ruth Albrecht, Older People (New York: Longman, Green, 1953), p. 55.

⁵Ibid., p. 284.

⁶Ibid., p. 289.

More recent studies have continued to lend at least qualified support to the assumption that social role involvement tends to shrink after middle age and such decrease results in lowered morale when accepted and high morale when the older person resists the shrinkage of his/her social world and social interaction, and activity remains high. George Maddox and Carl Eisdorfer (1962) and Maddox (1963) used longitudinal research techniques to give limited support to the assumption that activity decreases with age. While maintaining that the relationship between activity and morale is a complex one not to be reduced to a simple correlation, they also support the positive association of high activity with high morale in old age.⁷ Erdman Palmore (1968) reports a longitudinal study which questions the assumption that activity tends to automatically decrease with age. Rather, his findings suggest a clear tendency for persons to persist in activities and attitudes as they grow older with only minimal decrease. Yet he also noted that "changes in activity were positively correlated with changes in attitudes so that reductions in activity were associated with decreases in satisfaction."⁸ The importance of continued activity and social participation as positive factors in aging has also been supported by current research.⁹

⁷George Maddox and Carl Eisdorfer, "Some Correlates of Activity and Morale Among the Elderly," Social Forces, 40(March 1962), 254-262; also George Maddox, "Activity and Morale: A Longitudinal Study of Selected Elderly Subjects," Social Forces, 42(December 1963), 195-204.

⁸Erdman B. Palmore, "The Affects of Aging on Activities and Attitudes," Gerontologist, 8(1968), 263.

⁹Marshall J. Grany, "Happiness and Social Participation in Aging," Journal of Gerontology, 30(November 1975), 701-706; see also Reed Larson, "Thirty Years of Research on the Subjective Well Being of Older Americans,"

There is a large body of research which points in the direction of the activity approach as an optimal theory of aging by supporting the general formula that diminishing activity and social interaction caused by the withdrawal of society after middle age leads in the aging person to lowered satisfaction with life and morale. Yet, while research lends support in general to a positive relationship between continued activity and interaction on the one hand and good adjustment and satisfaction with life on the other, there are some indications that this is not a simple, unambiguous relationship which can be unequivocally accepted or generalized into a comprehensive theory of optimal aging. As was indicated earlier, Maddox and Eisdorfer (1962) and Maddox (1963) support the hypothesis that activity is positively correlated with morale in older persons. But, this support is qualified by the recognition that "the relationships among age, activity, and morale (in older persons) are clearly not simple ones, . . . a substantial number of subjects were deviant cases, i.e. had incongruities between reported activity and morale scores."¹⁰ If the activity theory is unequivocally accepted as a theory of optimal aging, then the problem arises of accounting for the older persons who engage in relatively low levels of role-activity, but are, none the less, quite content with life. Maddox (1963) noted in this study that there were some older persons (15% of the subjects

Journal of Gerontology, 33(1978), 109-125; and Kyriakos S. Markidos and Harvey W. Martin, "A Causal Model of Life Satisfaction Among the Elderly," Journal of Gerontology, 34(1979), 86-93.

¹⁰ Maddox, p. 203.

in the final interview) who had maintained high morale in spite of low reported activity.¹¹ Even early proponents of the activity approach such as Havighurst and Albrecht in 1953 reported: "there are a minority of people who are content with a very passive, quiet life."¹² In a study designed to make the implicit and to test these assumptions, Lemon, Bengston, and Peterson (1972) conclude that activity and successful aging are related to some degree, but to conclude from this that activity is an inclusive criteria for successful aging is to oversimplify a complex relation between the human and his/her social world:

The process of growing old involves a complex interchange between the individual, . . . and his social; . . . To assert that activity in general is predictive of life satisfaction in general is to obscure the nature of this complex system.¹³

The belief that older persons have the same social and psychological needs as middle aged persons is an assumption growing out of research which positively correlates activity and successful aging. It is an important tenant in the activity approach to aging. Yet, there is a growing body of research to indicate this assumption is at least misleading. The Kansas City Studies of Adult life, sponsored by the Committee on Human Development of the University of Chicago in 1952-1962, involved a large scale investigation of the social and psychological aspects of middle age and aging. In the area of personality, this study uncovered a marked shift from middle age to old age:

¹¹Ibid., p. 199.

¹²Havighurst and Albrecht, p. 55.

¹³Bruce W. Lemon and others, "An Exploration of the Activity Theory of Aging: Activity Types and Life Satisfaction Among In-Movers to a Retirement Community," Journal of Gerontology, 27(1972), 520.

Preoccupation with the inner life becomes greater; emotional cathexes towards persons and objects in the outer world seem to decrease; the readiness to attribute activity and affect to persons in the environment is reduced; there is a movement away from outward to inner-world orientation.¹⁴

Although there may be a continuation of some social psychological needs from middle to old age, this research raises the possibility that there may be a shift in needs. The concern with inner life or the inner world is accompanied by a shift in the emotional needs and investments of the person. The activity approach affirms the withdrawal of society from the person which must be resisted in the movement from middle to old age since the person's needs remain the same and require continued satisfaction if the person is to be well adjusted. Findings from the Kansas City Studies recognize the withdrawal of society from the person, but also attest to the discovery that the older person may be withdrawing from society and meeting new needs in new ways.

DISENGAGEMENT AND SUCCESSFUL AGING

The disengagement approach to aging represents the framing of an optimal theory of aging which is based on the changing needs of the older person brought about by increased interiority. The approach grows out of the Kansas City Studies of Adult Life, and its hypotheses were tested in a project begun in 1955 as part of these studies. The approach was first put forth in a tentative way by Elaine Cumming and other researchers in 1960 and appeared in its most detailed and complete

¹⁴Bernice Neugarten and others, Personality in Middle and Late Life (New York: Atherton Press, 1964), p. 109.

form in a book by Elaine Cumming and William Henry (principle investigator in the Kansas City Studies) in 1961. The disengagement theory is the most systematically developed of the three approaches to successful aging and has generated the most response of the three.

In moving towards a systematic formulation of disengagement theory, Cumming and Henry (1958) began to question the use of middle age as a standard for gauging the desirable social and psychological development of the older person. Holding to such a standard invited the possibility of overlooking "old age as a potential developmental stage in its own right, having features qualitatively different from middle age."¹⁵ The primary unique feature of old age upon which Cumming and Henry based their theory was the inner orientation of the older person and the relationship of this inner orientation to the withdrawal of society. Cumming and Henry outline the basis of the disengagement theory in the following way:

Aging is an inevitable mutual withdrawal or disengagement, resulting in decreased interaction between the aging person and others in the social systems he belongs. The process may be initiated by the individual or by others in the situation. The aging person may withdraw more markedly from some classes of people while remaining relatively close to others. His withdrawal may be accompanied from the outset by an increased preoccupation with himself; certain institutions in society may make this withdrawal easy for him. When the aging process is complete, the equilibrium which existed in middle life between the individual and his society has given way to a new equilibrium characterized by a greater distance and an altered type of relationship.¹⁶

¹⁵William E. Henry and Elaine Cumming, "Personality Development in Adulthood and Old Age," Journal of Projective Techniques, 23(1959), 383.

¹⁶Elaine Cumming and William E. Henry, Growing Old (New York: Basic Books, 1961), p. 15.

Key elements of the theory center around its being inevitable, gradually progressive, and mutual for society and the aging person. Cumming and Henry claim the process of disengagement is an inevitable response of society and the individual to the universal fact of death. Death is the only total disengagement, and as awareness of death becomes more evident to the person, disengagement begins to gradually transpire. In this process, the aging person divests him/herself of social roles and responsibilities.¹⁷ Disengagement can be initiated by the aging person or by society or by both together.¹⁸ While the person and society are disengaging from each other, there will be a period of disequilibrium, but the goal of the process is a new disengaged equilibrium between the aged person and society such that the aged person is freed from social responsibility, and society is prepared to function without the person. Rose (1964) suggests the achievement of this equilibrium and the movement towards equilibrium is a functional process. Disengagement, thus, is seen as the functional process by which the person moves towards death and society prepares for this death.¹⁹ Cumming and Henry also hold that disengagement is universal. It is "culture free", although the process may take on different forms and occur at different rates between cultures and even among people within the same culture.²⁰

¹⁷Ibid., pp. 224-227.

¹⁸Ibid., p. 213.

¹⁹Arnold M. Rose, "A Current Theoretical Issue in Social Gerontology," Gerontologist, 4(March 1964), 47.

²⁰Cumming and Henry, p. 218.

Cumming and Henry do not explicitly identify disengagement as a theory of optimal aging. They state that the disengagement process can be simply described "without making any assumptions about its desirability."²¹ Yet, there does appear to be an implicit assumption that the disengagement process, being normative, is thus the optimal aging process. Indeed, they suggest in a study of men and women that there is commonly "general improvement in total morale and increasing satisfaction in most areas of the morale index in the later stages of the disengagement process."²² The fact that disengagement has been shown to be positively correlated with morale and satisfaction in older persons lends to this process certain credentials for its validity as an optimal aging process.

Since its introduction, disengagement theory has come under criticism for a variety of reasons. Kutner (1962), and Maddox (1964) question the universal and inevitable claims for the theory and suggest the process of disengagement is applicable only to some older people.²³ In cross cultural studies with the Druze of the Near East, David Gutmann concludes that the emergence of passive ego states in later life is a universal developmental phenomena, but this passivity is not tied to disengagement as Cumming and Henry define this process. Druze did not disengage from society as they aged, but compensated for the emerging

²¹Ibid., p. 14.

²²Ibid., p. 140.

²³Bernard Kutner, "The Social Nature of Aging," Gerontologist, 2(1962), 5-8; and George Maddox, "Disengagement Theory: A Critical Evaluation," Gerontologist, 4(1964), 80-83.

passivity by adopting valuable social roles appropriate to it. Thus, the passivity is confirmed by Gutmann as transcultural but disengagement is not.²⁴ Maddox (1965) has questioned the methodology used to support disengagement hypotheses.²⁵ Youmans (1969) and Rose (1964) summarize some of the wide ranging research which questions various aspects of disengagement theory indicating disengagement may not be as universal or as simply defined as Cumming and Henry propose.²⁶

Cumming (1963) and Henry (1964) have responded to some of this criticism with a restatement of the theory. Cumming, by 1963, had recognized disengagement was a more complex and diverse process than she and Henry had originally concluded. While adhering to the main outline of the originally formulated theory, she allowed for more individual differences in the process and even suggested there may be typologies of withdrawal based on individual temperament and character (personality characteristics). She also reframed disengagement as not simply a withdrawal from roles but a shift from instrumental social roles (concerned with active engagement with society) to socioemotional roles (directed towards inner integration of the person and maintenance of value patterns). Cumming did not address questions concerning the universality of the

²⁴David Gutmann, "Alternatives to Disengagement: The Old Men of the Highland Druze," in Jaber F. Gubrium (ed.) Time, Roles, and Self in Old Age (New York: Human Sciences Press, 1976), pp. 88-109.

²⁵George Maddox, "Fact and Artifact: Evidence Bearing on Disengagement Theory," Human Development, 8(1965), 117-130.

²⁶E. Grant Youmans, "Some Perspectives on Disengagement Theory," Gerontologist 9(Winter 1969), 254-258; and Rose, pp. 46-50.

theory, and although she did make the theory more flexible, she restated the theory largely in terms of a cosmetic amplification and elaboration of the original stated process with little substantive change.²⁷ Henry did address the question of the universality of disengagement in his restatement of the theory. He suggested disengagement was "intrinsic" and focused his attention on the psychological characteristics of disengagement as an intrinsic personality dynamic. Henry also agreed with some critics of the theory that several styles of aging are possible. In this way, he perhaps moved closer to some of the critics of disengagement than Cumming.²⁸

While disengagement is a theory built on the well documented developmental shift from middle age activity and outer world directedness to old age passivity and inner directedness, there is evidence to suggest Cumming and Henry's statement and restatement of the disengagement theory is deficient in certain aspects. Hochschild suggests a major difficulty in determining the validity of the theory is in separating those elements of the disengagement process which are constant (universal, inevitable, intrinsic) from those which are variable in form and timing.²⁹ A step in the direction of identifying the constant and variable aspects of disengagement is made by several writers who recognize that disengagement is not simply one theory, but is in

²⁷ Elaine Cumming, "Further Thoughts on the Theory of Disengagement," International Social Journal, 15(1963), 377-393.

²⁸ William Henry, "The Theory of Intrinsic Disengagement," in Per From Hansen (ed.) Age with a Future (Philadelphia: Davis, 1964).

²⁹ Arlie R. Hochschild, "Disengagement Theory: A Logical, Empirical, and Phenomenological Critique," in Gubrium, pp. 53-87.

actuality two theories rolled into one. On the one hand is the theory as a description of a disengagement process and on the other is the theory as a unified theory of normal or optimal aging.³⁰

Neugarten and Havighurst note that disengagement as an optimal theory of aging has not been supported in the light of further work with the Kansas City Studies of Adult Life. Their contention is that life satisfaction is more positively related to social interaction, engagement, and activity than disengagement. There are variations in the patterns of social interaction in different socio-cultural settings, but in general, the link between social interaction and psychological well-being holds for older persons. Thus, disengagement as a universal optimal theory of successful aging is not valid. However, Neugarten and Havighurst do see the part of disengagement which address a particular process of aging as a valid developmental description. There is in general a mutual withdrawal of society and the aging person from middle to old age, and the individual's withdrawal is accompanied by greater passivity, decreased emotional involvement in activities and social relations, and movement to a more inner orientation.³¹ Thus, there is a need to separate out of the disengagement theory the core of social and psychological processes which form a valid and empirically sound

³⁰Bernice Neugarten and Robert Havighurst, "Disengagement Reconsidered in a Cross Cultural Context," in Robert J. Havighurst, and others (eds.) Adjustment to Retirement (Assen: Van Gorcum, 1969), pp. 138-146; and Judith B. Gordon, "A Disengaged Look At Disengagement Theory," International Journal of Aging and Human Development, 6(1975), 215-227.

³¹Neugarten and Havighurst, pp. 138-146.

description of aging from the larger, all encompassing aspects of the theory which give it the aura of a unified, universal theory of normal aging.

Judith Gordon suggests enough is known about disengagement theory to say its postulates and corollaries are not inclusive enough to embrace the wide ranging complexities of aging and establish it as a universal optimal theory. However, if disengagement can be seen as a theory of the "middle range" with a limited set of empirically testable assumptions, then it is useful in generating interesting and testable hypotheses.³² Neugarten and her associates at the University of Chicago have moved in this direction.

ACTIVITY AND DISENGAGEMENT IN SUCCESSFUL AGING

As researchers from the Committee on Human Development at the University of Chicago have begun to disengage from disengagement theory as a unified, universal theory of successful aging, they have recognized that neither the activity theory nor the disengagement theory alone is adequate as a theory of successful aging. Rather, they have found support for elements of both the activity and disengagement theory in empirical investigations of the aging process. In further work with the Kansas City Sample, Neugarten, Havighurst, and Tobin (1964) have found data to support both the activity and the disengagement approaches to successful aging:

³²Gordon, p. 217.

In some ways our data support the activity theory of optimal aging: as level of activity decreases, so also do the individual's feelings of contentment regarding his present activity. The usual relationships found in this sample are high activity with positive affect; and low activity with negative affect. This relationship does not decrease after age 70.

At the same time, the data in some ways support the disengagement theory of optimal aging: there are persons who are relatively high in role activity who prefer to become more disengaged from their obligations; there are also persons who enjoy relatively inactive lives.

We conclude that neither the activity theory nor the disengagement theory of optimal aging is itself sufficient to account for what we regard as the more inclusive description of these findings: that as men and women move beyond age 70 in a modern, industrialized community like Kansas City, they regret the drop in role activity that occurs in their lives. At the same time, most older persons accept this drop as an inevitable accompaniment of growing old; and they succeed in maintaining a sense of self-worth and a sense of satisfaction with past and present life as a whole. Other older persons are less successful in resolving these conflicting elements--not only do they have strong negative affect regarding losses in activity; but the present losses weigh heavily, and are accompanied by a dissatisfaction with past and present life.³³

What this discovery suggests is that there are two sets of values operating simultaneously in the aged person or at least in this Kansas City group. There is the value attached to social role activity which contributes to self worth and is regretted when it is lost. However, there is also the inevitable drop in role activity to which most older persons adjust and which can be recognized as valuable by persons who desire less social role activity and a more inner determined and contemplative way of life. Thus, there is a duality in value patterns, and Neugarten, Havighurst, and Tobin affirm in another article: "neither the activity

³³ Robert Havighurst, Bernice Neugarten, and Sheldon Tobin, "Disengagement, Personality, and Life Satisfaction in the Later Years," in Hansen, p. 425.

theory of optimum aging takes sufficient account of this duality in value patterns."³⁴

METAPHYSICS AND SUCCESSFUL AGING

The duality which Neugarten, Havighurst, and Tobin recognize in value patterns in the aging person can, in a general way, be analyzed in the light of the dualistic metaphysical ontologies of reaction and activity/mechanism and organism which were introduced in Chapter One.

The activity approach to aging utilizes a social criteria for measuring successful aging. The success rate is correlated with the number of social roles a person has conformed to and participated in at middle age as compared to old age. In the activity approach, the person's activity is actually a socially determined response or reaction to a particular social role or roles. The activity consists of participating in and conforming behavior to a role which has been established by society and which the person takes on as his/her own. The person's self is, at least in this way, a social self consisting of various social roles which pre-exist the person. The social self is formed in interaction with the social roles as its own. Thus, at least as a social self the self is reactive, caused, shaped and formed by social forces. George Herbert Mead describes this social part of the self as the "me". It is the outer social world taken within the person's self or "the

³⁴Robert Havighurst, Bernice Neugarten, and Sheldon Tobin, "Disengagement and Patterns of Aging," in Bernice L. Neugarten (ed.) Middle Age and Aging (Chicago: University of Chicago Press, 1968), p. 172.

organized set of attitudes of others which one himself assumes."³⁵ The activity theory of successful aging is anchored in the activity of the person in various social roles. The person takes on these roles, and they go into forming the self's social identity. In this way, role activity of middle age and old age, and the value flowing out of this activity is rooted in a mechanistic model of aging. The person reacts, conforms, and performs in the roles which society provides.

Maintenance of middle aged role activity is an adjustment to aging. It is a way of providing continuity to the social or "me" part of the self and supporting the social identity which has become important to the person and defines or dominates the social self. Since psychological needs of older people are the same as middle aged people, social change is the variable to which the aging person must adjust. Continued social engagement is valuable to the aging person because it is the only way the social self can continue to develop and adapt in a changing social setting.

The activity theory does emphasize activity and the person is "active". Yet it is important to recognize here that the activity theory is associated with the mechanistic model of aging (passive and reactive) because "activity" in this approach is defined as social role activity which a person has reacted to and taken on him/herself rather than as active, self determined, purposeful activity which has been created and generated by the person. The emphasis is on "doing" in social roles

³⁵George Herbert Mead, On Social Psychology (Chicago: University of Chicago Press, 1977), p. 230.

rather than "being" from a central directed core of value and patterns.

The disengagement theory of optimal aging emphasizes the value of inner directedness and contemplation/withdrawal and solitude. Passivity and interiority have a value of their own as the person relies less on role activity and reaction to society in a mechanistic manner and more on the inner resources of the self. There are elements in disengagement of adjustment and reaction and adaptation to the changing social and psychological forces in old age. However, disengagement is predicated on a developmental inner withdrawal and interiority which raises the possibility of an inner creative, individually active core of values and patterns which are not simply reactive but form a personally creative and determined foundation for action in aging. For this reason, the value behind disengagement lies in the potentiality for a personal creative base for aging which is the creation of the person. The person can become more self-determined and operate out of the wealth of data which is internal to the self and has accumulated over the lifespan.

An important effect of the inner orientation and progressive disengagement of the older person is a movement from bondage to freedom. As Cumming states, "the fully engaged man is, in essence, bound; the disengaged man is free."³⁶ Reliance on inner resources produces a new sense of freedom. The person is not restricted by reaction to outer forces or roles, but is freed for a new lifestyle based on more inner self determined activity. By becoming more disidentified from role definitions of the self, the person is in a position to contemplate and

³⁶Cumming, "Further Thoughts on Disengagement", p. 25.

operate out of the central values and patterns of self identity which tend to be obscured by the more role oriented activity. In the dis-engaged state, the person is less shaped, and affected by external social forces and more self directed.

The most spontaneous, free, and novel part of the self identified by Mead in his social theory of the self is the "I". It is the self-directed, spontaneous inner part of the self. It gives a "sense of freedom or initiation" to the self.³⁷ This "I" is not identified with a predetermined social role but is the present responding of the self to social roles. The "I" is the present, original, novel activity of the self and is available to memory and self awareness only after it has acted, and the "I" of the present becomes a social "me" of the past.

The possibilities of the "I" belong to that which is actually going on, taking place, and it is in some sense the most fascinating part of our experience. It is there that novelty arises, and it is there that our most important values are located.³⁸

The "I" generates new purposeful, self creative behavior which is expressive of a person's most important and deeply personal values. The "I" is the self-expressive side of the self and is the way the person expresses his/her unique character in the face of social role conformity.

It is situations in which it is possible to get this sort of expression (self expression of the "I") that seem to be particularly precious, namely, those situations in which the individual is able to do something on his own, where he can take over responsibility and carry out things in his own way, with an opportunity to think his own thoughts.³⁹

³⁷Mead, p. 232.

³⁸Ibid., p. 237.

³⁹Ibid., p. 240.

The disengaged person would appear to be in a better position to experience the free spontaneous, self-expressive activity of the "I" than a person who is actively involved in conformity to various social roles which might constrict the "I" and its self expressive, uniquely personal contribution. Thus, disengagement theory, with its de-emphasis on society's roles and re-emphasis on subjective, self-expressive behavior, opens the possibility for the development of an active self-creative side of the person. It is true that the inner directedness of the person associated with disengagement can lead to a radical withdrawal, inactivity, and passiveness which stifles self-creativity. But, there is an aspect to disengagement with its focus on inner directed rather than outer directed behavior which accentuates the autonomous inner resources of the person and holds the potential for personal self-creativity. Seen in this light, disengagement favors a more organismic metaphysical model of human aging than the activity approach which is connected with social roles and status. Because the aging person becomes less preoccupied with conformity to and activity in social roles and struggle for status, he/she is freed to enter a yet-to-be-determined internal frame of reference. There is the possibility for developing a self-creative and self-generated lifestyle out of the new internal frame of reference. As the person moves away from a life dominated by outer social role activity, the pressures of performing and doing diminish, and the values of being and acting in a self-determined way can emerge.

The value in the activity approach to aging is placed on continued social role performance and reaction and conformity to pre-existent social roles. This value corresponds to value in the

mechanistic model of aging where the normative aging process is a reactive one. On the other hand, the value of the disengagement approach is on a more inner directed and freely expressed experience. There is less dependence on reaction to and performance in social roles and more energy available for inner, self expressive thoughts, feelings, and behaviors. This value corresponds to the self determined, creative emphasis of the organismic model of aging. Thus, the duality of value and patterns which Neugarten, Havighurst, and Tobin identify in the aging process can be related to the two fundamental metaphysical models of aging. The fact that optimal aging cannot be fully explained in terms of either the activity or the disengagement models of aging leads to the corresponding assumption that aging cannot be fully explained in terms of either the organismic or the mechanistic model. The thesis being proposed here is that an adequate model of human aging will need to take account of the value in both metaphysical models and aging models.

Robert Havighurst suggests no definition of successful aging can assume that either disengagement or activity is a correct model of aging in and of itself. He proposes that the "definition of successful aging as satisfaction with present and past life seems to avoid this difficulty, for it does not favor either of the two broad rival theories of successful aging, the activity theory and the disengagement theory."⁴⁰ A concentration on aging as satisfaction with present and past life

⁴⁰Robert Havighurst, "Successful Aging," in Richard H. Williams and others (eds.) Processes of Aging (New York: Atherton Press, 1963), I, 308.

places the emphasis on the continuity of personality patterns across time. From this perspective, "personality becomes the important variable--the fulcrum around which the other variables are organized"⁴¹ in assessing successful aging. In the personality both values inherited from society and the value of personal personality patterns of the self are basic factors in determining the aging pattern. Both of these seem to be retained and acted on by the person in varying degrees. As Havighurst, Neugarten, and Tobin suggest:

It is highly doubtful, . . . that he (the aging person) ever disengages from the values of the society which he has long internalized. It is even more doubtful that the aging individual ever disengages from the personality pattern that has so long been the self.⁴²

"Long internalized" social values, and personality values that have "so long been the self" are ingredients in forming a consistent personality over time.

EMPIRICAL DATA FOR A CONTINUITY MODEL OF SUCCESSFUL AGING

Continuous and consistent personality patterns around which social and personal values accumulate form the standard for assessing the aging process in the more recent work of the Committee on Human Development. The movement towards linking continuity of personality patterns with aging gained momentum through the personality studies of the Kansas City Studies of Adult Life (1952-1962). The primary question

⁴¹Robert Havighurst, Bernice Neugarten, and Sheldon Tobin, "Personality and Patterns of Aging", in Neugarten, Middle Age and Aging, p. 173.

⁴²Havighurst, Neugarten and Tobin, "Disengagement and Patterns of Aging," p. 172.

in the personality studies of this project was "what changes in personality are developmental and to be related to age as a person moves from middle to old age?" Tests centered around three areas: 1) Inner-Life Processes; 2) Socioadaptational Processes; 3) Social Interaction Processes.

Inner-Life Processes

Using Thematic Apperception Tests (TAT) as a projective research tool for probing intrapsychic phenomena, Bernice Neugarten and her associates in the study concluded there are differences in the intrapsychic dynamics of middle aged as compared to old age persons and these differences are age related. The TAT consisted of a collection of pictures of people in various activities or situations. The person being studied was asked to tell a story about the pictures with a beginning and a middle and an end. The TAT procedure was preceded by an interview with the person which yielded views of life periods, attitudes towards aging, and other information about the person's life.

These research procedures revealed a marked movement from active to passive mastery in the 40-60 age range.

Forty year olds seemed to see the environment as one that rewards boldness and risk-taking and to see themselves possessing energy congruent with the opportunities presented in the outer world. Sixty year olds seem to see the environment as complex and dangerous, no longer to be reformed in line with one's wishes, and to see the self as conforming and accommodating to outer-world demands.⁴³

Thus, there appears to be a shift in which the inner life of the self

⁴³Neugarten, Personality, p. 189.

becomes more important than external role performance. Energy is shifted from the outer world to the inner world. The self generates what roles it wants and attends to its own needs rather than competing on preset social role criteria. The shift to interiority and passivity in aging has already been mentioned earlier in this chapter as influential in the disengagement theory.

The movement from middle to old age with its increasing interiority and passivity was seen as a phenomenon true of both men and women. As the psychological lifespace for both sexes began to shrink and behavior became more eccentric, self preoccupied, and concerned with personal needs, the men demonstrated a tendency to be more receptive to affiliative, nurturant, and sensual promptings while women were more receptive of aggressive and egocentric impulses than were their younger counterparts. Thus, in some ways men became more androgynous and receptive to traditionally feminine traits (affiliative, nurturing, sensual) while women became more androgynous and receptive to traditionally masculine traits (aggression, egocentricism) with age. As they aged, men appeared also to cope with the environment in increasingly abstract ways; while women appeared to cope in increasingly affective and expressive ways. In both men and women, there also appeared to be some losses in the efficiency of several cognitive processes in the transition from middle to old age. TATs revealed breakdowns in control over impulses, some perceptual impairment, and certain inability to deal with a wide range of stimuli in older as compared with younger persons. TAT scores often fell outside the "normal" range for older

persons when compared with measurements of psychological health among adults aged 20-40 years.⁴⁴

David Gutmann's work with Navajo men (1971) and aged persons in Israel (1974) tends generally to conform these Kansas City findings in a cross-cultural setting. There is a movement from active to passive mastery, increased interiority, and a noted difference between men (affiliative, nurturant, sensual) and women (aggressive and egocentric) in the shift from middle to old age.⁴⁵

From this research into intrapsychic phenomena in the aging process, Neugarten has concluded and continues to affirm that patterns of increased interiority, shifting from active to passive mastery, and losses in efficiency of some cognitive processes are developmental, intrapsychic changes which are related to a person's chronological age. They occur at a particular age, and are identified as developmental rather than responsive changes largely because they have been verified cross-culturally and because these intrapsychic, psychological changes tend to precede rather than follow shifts in the degree of social interaction and involvement in older persons. In other words, this psychological withdrawal precedes social withdrawal.⁴⁶ In the intrapsychic area where changes of the ego are not as readily available to awareness

⁴⁴Ibid., p. 195.

⁴⁵David Gutmann, "Dependency, Illness, and Survival Among Navajo Men," in Erdman Palmore and F.C. Jeffers (eds.) Prediction of Life Span (Lexington, MA: Health Lexington Books, 1971), pp. 181-198; and Gutmann, "Alternatives to Disengagement," pp. 88-109.

⁴⁶Bernice Neugarten, "Personality Change in Late Life," in Carl Eisdorfer and M. Powell Lawton (eds.) The Psychology of Adult Development and Aging (Washington: American Psychological Association, 1973), p. 321.

or conscious control and are not directly expressed in overt social behavior, the chronological age of the person is an important marker of the shift, and the biological determinants of personality may be more significant than the social. Because these changes precede social changes, they are assumed to be part of the basic developmental personality pattern and less tied to fluctuations in social setting.

Socioadaptational Processes

Using interview rather than projective tools, Bernice Neugarten and her associates studied the adaptive, goal-directed, and purposive aspects of the personality which fall under the heading "socioadaptational phenomena". These phenomena are assumed to be more related to the social than the biological or personality determinants of activity. The way a person adapts and adjusts to his/her social setting is the primary focus. The results of the interviews indicate that in the 50-80 year old age range variations in socioadaptational processes do not appear to be tied to chronological age. The differences in behavior are more related to purposive processes which are more consciously controlled than the intrapsychic processes. Comparing their results to other research, Neugarten and others, at the University of Chicago conclude:

The implication from the literature as a whole is that such factors as work status, health, financial resources, and marital status are more decisive than chronological age in influencing degrees of adjustment in people who are age 50 and over. Although changes along these dimensions are themselves age associated, it appears that older people, like younger people, have differing capacities to cope with life stresses and to come to terms with their life situations and that chronological age is not the decisive factor.⁴⁷

⁴⁷Ibid., p. 324.

Thus, in the socioadaptational arena, there is no single age related pattern of adaptation, and persons adapt in different ways and independently of their age. Whereas the time marker of chronological age is an important factor in intrapsychic developmental change; events of life and the time sequence in which they occur appear to be more critical in determining the degree of adaptation and shifts in the socioadaptational process across the life cycle.

Social Interaction Processes

In the Kansas City Study, Neugarten and her associates noted a gradual decrease with age in the level of social interaction of persons in the 55-85 year age bracket. The index used for measuring this decrease was based on: 1) the amount of time each day spent in contact with other persons 2) the level of performance in life roles. The level of role activity and ego investment in present roles was progressively lower in successive age groups from 55-85 years. Although this gradual decrease was affirmed, Neugarten and associates held: "the general picture was one, however, of no sharp discontinuities at least through the 60s for the group as a whole and for most persons a relatively adequate level of role performance until late in life."⁴⁸

As was mentioned earlier concerning the relationship between successful aging and social interaction or engagement, Neugarten, Havighurst, and Tobin (1964) report a positive correlation between affect and life satisfaction and social interaction:

⁴⁸Ibid.

Most respondents regret their losses in activity and those respondents with higher amounts of activity generally have greater psychological well being than those who have lower levels of activity.

However, these researchers also suggest their findings indicate variation:

At the same time, this relationship (between social interaction and successful aging) is far from consistent, and all four combinations of activity and satisfaction exist--that is, high activity-high satisfaction and low-low are most frequent; but there also are high-low and low-high patterns.⁴⁹

The evidence of gradual decline in social interaction, is thus offset by varying patterns of social interaction and a tendency to link social interaction with optimal aging. Neugarten and associates conclude that social interaction is influenced both by the social opportunities available to a person and by personality differences, and it is difficult to determine whether or not the gradual decline in social interaction with age is developmental and age related or a process which is relatively independent of age and more socially conditioned by the particular setting of the older person.

Assumptions Behind a Continuity Model of Successful Aging

Neugarten concludes from research into personality functions in the intrapsychic socioadptational, and social interactional areas that:

- 1) In the intrapsychic area, increased interiority, passivity, and loss of some cognitive processes are developmental processes which occur as early as age 50 years.

⁴⁹ Havighurst, Neugarten, and Tobin, "Disengagement, Personality, . . .," p. 422.

- 2) In the socioadaptational area, there are a variety of coping patterns which are not developmental and are not tied to chronological age.
- 3) In the social interactional area, there is a decline in levels of social interaction occurring by the late 60s and 70s, and this may or may not be developmental and related to age.
- 4) Developmental changes in the intrapsychic area proceed in ways that are not necessarily parallel to changes in social interaction or levels of successful aging. In other words, developmental intrapsychic changes which may be tied more to innate biological determinants occur relatively independent of shifts in social interaction and levels of life satisfaction which may be influenced by social factors as well as innate factors.

The question which these conclusions raises is how can individuals continue to function effectively in their social environment (where socioadaptational patterns influence social engagement) despite the inevitable developmental shifts to increased interiority, passivity, and losses of certain cognitive processes after age 50? Neugarten answers this question by postulating the presence of coping and synthesizing processes in the person which synthesize, rationalize, re-order, and reorganize experience so that the person may act in line with his/her goals. These coping processes or patterns tend to become stable over time and enable the person to develop a continuity of life style such that he/she comes to deal with the environment in well established and habitual ways. Since research shows there are no age related changes in socioadaptational process, the implication is there is no

sharp discontinuity in adaptational and coping styles. Hence the organization of the self tends to be continuous over time with no dramatic shifts. The stable and organized self constructs interactional patterns and is able to transcend the negative effects of loss in cognitive functioning.

In a sense, the self becomes institutionalized with the passage of time. Not only do certain personality processes become stabilized and provide continuity, but the individual builds around him a network of social relationships which he comes to depend on for emotional support and responsiveness and which maintain him in many subtle ways. It is from this point of view that the typical aging person may be said to become, with the passage of years, a socio-emotional institution with an individuated structure of support and interactional channels and with patterns which transcend many of the intrapsychic changes and losses that appear.⁵⁰

The intrapsychic shift to greater interiority assists the institutionalization of the self. Along with interiority, there is a reduction in the complexity of the personality. Neugarten suggests:

With the shrinkage in psychological life space and with decreased ego energy, an increasing dedication to a central core of values and to a set of habitual patterns and a sloughing off of earlier cathexes which lose saliency for the individual seem to occur.⁵¹

The institutionalization of the self around a central core of values and habitual patterns gives the picture of personality continuity over time. This continuity and consistency of life may become more evident in old age when the important values a person carries and accumulates throughout a life time become more apparent. The makeup of the self is more clearly evident in old age where social role performance is not the primary focus and increased interiority and withdrawal from social roles

⁵⁰Neugarten, Personality, p. 198.

⁵¹Ibid.

allow the core organization of the self to emerge. With less concern for the self to perform in outer values, the inner values gain prominence and the self gives the appearance of becoming more like itself.

CONTINUITY AND OPTIMAL AGING

Neugarten's assumptions about aging imply that optimal aging is to be found in consistency and continuity of life style which is built around an inner core of value and coping patterns in the aging person. The emphasis is not placed on the achievement of a preset standard for aging such as "activity" or "disengagement" but upon determining successful aging by "attempting to use the perspective of the individual himself."⁵² According to Neugarten, "personality organization or personality type is the pivotal factor in predicting which individuals will age successfully and . . . adaptation is the key concept."⁵³ The personality organization reflects the organization of the self, and persons age successfully in ways that are consistent with their earlier life histories. In the middle to old age transition, persons continue, according to Neugarten, to "choose the combinations of activities that offer them the most ego involvement and that are most consonant with their long-established value patterns and self concepts."⁵⁴ In this

⁵²Bernice Neugarten, "Successful Aging in 1970 and 1990," in Eric Pfeiffer (ed.) Successful Aging (Durham:NC: Duke University Press, 1974), p. 13.

⁵³Bernice Neugarten, "Personality and the Aging Process," Gerontologist, 12(Spring 1972), 12.

⁵⁴Ibid.

way, successful aging from middle to old age depends upon the past and present values and coping patterns of the person and the congruence between these. As he/she adapts to biological and social changes, "the aging person continues to draw upon that which he has been as well as that which he is."⁵⁵

The emphasis in aging is placed upon the continuity of personality patterns within the person, but there exists a wide range of patterns between persons. According to Neugarten:

Given relatively good health and given at least modest levels of income, then it is the variations rather than the uniformities among older people that are impressive; and the wide range of life styles that accompany satisfaction with life. There is no single pattern of social or psychological change that characterizes people as they move from middle to old age; and there is no single formula which spells satisfaction or success.⁵⁶

From a sample of 70-79 year old persons in the Kansas City Studies, Neugarten, Havighurst, and Tobin identified four major personality types of aging persons who had varying levels of life satisfaction. The most highly satisfied agers were represented as "integrated personality" types who were well functioning, flexible people with a complex inner life and competent egos. Three basic personality patterns were identified under the heading "integrated personality." There were "reorganizers" who were competent and engaged in a wide variety of activities. They substituted new activities for lost ones in the transition from middle to old age, and were generally involved in reorganizing their

⁵⁵Neugarten, "Personality and the Aging Process," p. 12.

⁵⁶Neugarten, "Successful Aging," p. 14.

patterns of activity. The second integrated type were the "focused." The level of activity among the focused agers was medium. They were more selective and restricted in activity than the "reorganizers" and derived major satisfaction from one or two roles. The third integrated type were the "disengaged". Their activity was low. They had preferred voluntarily to move away from role commitments. As less active persons, they maintained a self-directed life that was interested in the world, but not imbedded in a social network. Their lifestyle was a calm, withdrawn, but contented pattern.⁵⁷ The common denominator between these three integrated types was not the level of activity or disengagement, but the consistency of their personality patterns in aging as compared with earlier life patterns.

The emphasis on consistency of personality patterns does not imply there are no changes in the person or discontinuities over the life span. Persons change and older persons with longer life histories are more complex than their younger counterparts. With increased age, they become "more different one from another, and increasingly different as they move from youth to extreme old age."⁵⁸ Yet, Neugarten's work has drawn her to the importance of the continuities over the discontinuities. In analyzing the aging process, she indicates:

⁵⁷Neugarten, Havighurst, and Tobin, "Personality and Patterns of Aging," p. 175.

⁵⁸Bernice Neugarten, "Continuities and Discontinuities of Psychological Issues into Adult Life," Human Development, 12(1969), 123.

It would be a distortion to say that lifestyles always remain consistent. But within broad limits--and with no overwhelming biological accidents--the pattern of aging is predictable for the individual if we know his personality in middle age and how he has dealt with earlier life events.⁵⁹

CONTINUITY AND TIME

The important element for life satisfaction in aging from Neugarten's perspective appears to be continuity of personality patterns. But, there are personality changes that come with middle age. These changes spark changes in time perspective and engage the temporal modalities of past and present. Neugarten notes that middle age brings with it important personality changes which call the past and present temporal modalities into play. The increased interiority is accompanied by a shift in time perspective. The awareness of middle age brings a shift in structure and time.

Life is structured in terms of time-left-to-live rather than time-since-birth. Not only the reversal in directionality but the awareness that time is finite is a particularly conspicuous feature of old age.⁶⁰

The shift in time perspective to the future and to a feeling of temporal finiteness does not mean the past is forgotten, but to the contrary, the past becomes an important ingredient in planning for the time-left-to-live and building on consistent life coping patterns and values which have accrued over a lifetime. Along with the increasing interiority which begins in middle age, introspection takes on increased importance

⁵⁹ Bernice Neugarten, "Grow Old Along With Me! The Best is Yet to Be," Psychology Today, 5(December 1971), 45.

⁶⁰ Bernice Neugarten, "The Awareness of Middle Age," in Middle Age and Aging, p. 97.

and involves stock taking, increased reflection on the past, and a structuring and restructuring of past and present experience.

The middle years of life--probably the decade of the fifties for most persons--represent an important turning point, with the restructuring of time and the formulation of new perceptions of self, time and death. It is in this period of the life line that introspection seems to increase noticeably and contemplation and reflection and self-evaluation become characteristic forms of mental life. The reflection of middle age is not the same as the reminiscence of old age; but perhaps it is its forerunner.⁶¹

Neugarten notes the past and present are especially important dimensions for the adult in general. The "present-relative-to-the-past"⁶² is a major dimension of thought, and the adult thinks of him/herself in the present in terms of where he/she has been and what he/she has become. Memory and remembering become central activities of the mind and play a key role in creating a life continuity.

The processes of memory bring to the surface different elements that rise and fall and rise again, and it is because of memory that a life has a continuity that encompasses its discontinuities.⁶³

By middle age, memory and remembering appear to have become particularly important elements in maintaining a consistent life pattern and story. As Neugarten suggests:

The adult, surely by middle age, with his highly refined powers of introspection and reflection, is continually busying himself in making a coherent story out of his life history. He re-interprets the significance of past events in his search for coherence. An event which, at the time of its occurrence, was "unexpected" or

⁶¹Bernice Neugarten, "Adult Personality: Toward A Psychology of the Life Cycle," in her Middle Age and Aging, p. 190.

⁶²Bernice Neugarten, "Time, Age, and the Life Cycle," American Journal of Psychiatry, 136(July 1979), 892.

⁶³Ibid., p. 893.

arbitrary or traumatic becomes rationalized and interwoven into a context of explanation in its retelling.⁶⁴

Although reminiscence appears to play a different role in middle than in old age, it does appear to be a prominent feature of the transition from middle to old age. In middle age, the past is called upon for the solution of present problems. The habitual and core values and coping patterns of the past are applied to the new life situations confronting the middle aged person. The old person seems to be more concerned with putting life into order, and thus, perhaps, utilizing the past as a way to tie the life story together before death. Consistency seems, however, to be the goal in both of these uses of memory and reminiscence.

Neugarten seems to suggest that past experience, memory and reminiscence are important factors in making a successful transition between middle and old age and maintaining the continuity of life style which is a dominant feature of persons who are satisfied in aging. There have been some studies into the relationship between reminiscence and aging which support this view. Robert Butler's "life review" is a process which is characterized by the progressive return to consciousness of past experience. The process is triggered most often by the biological and psychological awareness of approaching death, but may also be triggered by various crises or transitions. The shift in time perspective in middle age from time-since-birth to time-left-to-live could be one such trigger. In the life review, past experiences are surveyed and re-integrated, and life is put in order.⁶⁵ This process is apparently

⁶⁴Neugarten, "Continuities and Discontinuities," p. 123.

⁶⁵Robert Butler, "The Life Review: An Interpretation of Reminiscence in the Aged," Psychiatry, 26(February 1963), 65-76.

more like what Neugarten describes with old age than middle age. However, it is functional for the old person in a positive way, and the reminiscence of middle age appears to be its forerunner. McMahon and Rhudick (1964) identify reminiscence as a positively functional, intrapersonal process as the person adjusts to old age.⁶⁶ While concern with past experience and reminiscence does seem to have a positive place in adjustment to old age and in maintaining consistency and coherence in life patterns, there is also research evidence to suggest that future orientation in the transition from middle to old age is more adaptive and the past orientation may in certain respects be maladaptive. Marjorie Fiske Lowenthal (1975) suggested past oriented older persons were more restricted in perspective, less hopeful about the future, and more negative in effective experiences than future oriented older persons who appeared more flexible, competent, and better adjusted physically and psychologically.⁶⁷ Research into the relative importance of one or another time modalities in aging is conflicting, but it appears all three modalities--past, present, and future--have some bearing on successful aging.

Neugarten's emphasis is on the past and present, but this does not mean she neglects the future in the aging process. She is concerned with what the person will be and with expectations. According to Neugarten, the "ability to interpret the past and foresee the future, and

⁶⁶ Arthur W. McMahon and Paul J. Rhudick, "Reminiscing: Adaptational Significance in the Aged," Archives of General Psychiatry, 10(March 1964), 292-298.

⁶⁷ Marjorie Fiske Lowenthal and others, Four Stages of Life (San Francisco: Jossey-Bass, 1975), pp. 135-136.

to create for oneself a sense of the predictable life-cycle differentiates the healthy adult personality from the unhealthy."⁶⁸ However, Neugarten tends to see the future in terms of how it will consistently fit with the past and present. She seems to view expectations largely in terms of the past. The present is measured against past expectations, and the future is created in terms of the continuous life patterns which are the accumulation of the past in the present.

The individual is his own translator and interpreter of experience; he creates his future and recreates his past; he measures his present against the past and against the expectations he has carried forward through time.⁶⁹

Thus, there is an expectancy and anticipation about the future which is to a certain extent predictable and consistent with what a person learns to expect about the future based on the past and present. Neugarten has done considerable work in the area of significant life events and the extent to which the timing of these contributes or detracts from adaptation across the life cycle. In her view, society sets up a prescribed framework for the ordering of life events. Certain behaviors and events are more appropriate and expectable in the eyes of society at a particular age. Through socialization, the person takes as his/her own the age appropriate expectations of society concerning life events. When events occur in the expected order, they are not disruptive to the person. However, when events occur "off time" or "off sequence" in the expected order which the person adopts from society's expectations, the events can

⁶⁸Neugarten, "Continuities and Discontinuities," p. 125.

⁶⁹Neugarten, "Personality and the Aging Process," p. 12.

be disruptive. For most people, the events surrounding the transition from middle to old age--retirement, grandparenthood, menopause, even widowhood and death--are not traumatic crisis events, since they are more likely to occur or are expected to occur in this age frame. The events and their orderly timing are programed into the aging person through socialization, are a part of the normal expectations of life, and do not "destroy the continuity of the self"⁷⁰ as they occur. In a recent article, Neugarten indicates that the timing of life events is becoming less regular and age appropriate events are less ordered in the social framework. There is a movement towards a more age-irrelevant society.⁷¹ The implications of this trend for the transition from middle to old age are not fully clear. However, it does seem the expectation and predictability of future life events in such an age-irrelevant society may be obscured. In such a climate, the older person will, perhaps, more than before, be thrown back on the consistent patterns of past and present in meeting the future.

SUMMARY OF A CONTINUITY APPROACH TO SUCCESSFUL AGING

The activity and disengagement models of aging are each based on empirical studies into the aging process. Yet, neither of these models, by itself, is able to provide a universally comprehensive view of optimal aging. A chief error in the activity model is its failure to fully consider the implications of the developmental intrapsychic changes from

⁷⁰Bernice Neugarten, "Adaptation and the Life Cycle," Counseling Psychologist, 6(1976), 18.

⁷¹Neugarten, "Time, Age, and the Life Cycle," p. 887.

middle age activity and outer directedness to old age passivity and inner directedness and to account for the passive older persons who are relatively happy with life. A major fallacy in the disengagement theory is its blindness to the overwhelming amount of data in support of the positive correlation between social engagement and successful aging. A continuity model of aging based on the work of Bernice Neugarten and her associates at the University of Chicago offers an approach to optimal aging which moves away from a pre-set standard for success in aging such as activity or disengagement and assesses aging from the standpoint of the individual person and his/her life patterns. The continuity model maintains the positive overall relation between social engagement and life satisfaction, but the model also recognizes there are variations in this relation caused by individual ego variables and the breadth of choices available to a person in particular social settings.

The continuity model places an emphasis on personality patterns which become stabilized over time. Each individual has a particular past which accumulates and becomes organized in the self around a core set of values and patterns. These values and patterns become ingrained and central to the self and overshadow the intrapsychic changes or social expectations which accompany aging. It is the core values and patterns organized in the self which give the outer impression of life continuity amid change. When these values and patterns are organized around activity and participation in numerous social roles, they can overcome the disengaging effects of intrapsychic change, propell the person towards continued activity past middle age, and contribute to satisfaction with this wtyle of life. When the values and patterns are organized around activity

in selected roles, the person tends to be satisfied with maintenance of these roles beyond middle age as other less central roles are dropped. If the central life values and patterns are less oriented towards outer roles and activity and more inner and passively oriented, the person tends to welcome the loss of roles and freeing of energy for inner life concerns of contemplation and introspection. The emphasis is on individual differences between persons as each personality becomes organized around personal values and patterns, but there is a consistency of values and patterns within persons across the life cycle. Whereas there may be a universal tendency towards increasing interiority in aging and an established positive correlation between social engagement and life satisfaction, the central values and patterns predominate over these changes and influence and become the key factor in the person's own determination of his/her life satisfaction and adaptation in aging.

In the transition from middle to old age, there is a focus on reaffirming and maintaining the consistent life values and patterns in the face of the adult intrapsychic changes and other biological and social changes which accompany this transition. Physical decline and the predictable social events of the aging person--retirement, increasing leisure time, possible widowhood, death of friends, and the inevitability of one's own death--and unpredictable social events present challenges to the aging person, but the maintaining of a continuity of values and patterns for meeting these events has, for Neugarten, been a basic ingredient in successful adaptation to aging. Middle age appears to be a time for reorganizing around basic values and life patterns as a way to prepare for facing these challenges. The temporal modalities of past and present

become especially important to the aging person. In middle age, memory and reminiscence are utilized in the solution of immediate problems related to changing social, psychological, and physical changes. Memory continues to be called upon in this way as the person ages. However, by old age when death is a major concern, the older person tends to call upon the past memories in the present as a way of putting life in order and tying the life story together.

Erikson's final life stage, in which the attainment of ego integrity is the central developmental task, emphasizes the importance of this use of past experience to give order to life. Ego integrity is, in Erikson's terms, "the ego's accrued assurance of its proclivity for order and meaning."⁷² There is an element of life satisfaction in this ego integrity since it involves the "acceptance of one's one and only life cycle."⁷³ The individual in old age both gives order and coherence as well as accepts the life he/she has come to have with its accrued and central patterns and values. The introspection and stock taking of middle age is linked with old age reminiscence and ordering of life since they are both concerned with the reaffirmation of continuity and coherence in life as a way of aging in a positively adaptive way.

There is an underlying structure to the personality which creates the life continuity, and Neugarten relies heavily on ego-psychology in explaining this structure. There is no specific differentiation between or definition of "ego", "self", or "personality" in Neugarten's work.

⁷²Erik Erikson, Childhood and Society (New York: Norton, 1950), p. 268.

⁷³Ibid.

Yet, the focus in all these seems to be on a structure with the ego being the organizer, the self being the inner manifestation of the organization, and the personality being the external manifestation of the organization of the structure. If this is true, the assumption appears to be that the ego is an intrapsychic organizing element of the personality with its own limited amount of energy.

This energy may be characterized as being highly mobile; and the amount available for coping with stimuli in the external world is highly variable. Excitations from within the organism take precedence over excitations from without; and thus when inner stimuli demand relatively great investments of ego energy, there is less energy available for dealing with stimuli from the outer world.⁷⁴

The shift from outer to inner orientations in aging can thus be interpreted in terms of less energy available to the ego for responding to outer stimuli and withdrawal from involvement in the outside world. With only a limited amount of energy available to the ego, the aging person invests him/herself around the self's inner core of values and patterns which the ego uses to organize. Neugarten writes of aging that there is: "a certain centripetal movement which leads to increased consistency and decreased complexity and in which the synthesizing and executive qualities in maintaining their centrality maintain also the continuity of the personality."⁷⁵ The movement to concentration on the inner core results in greater consistency and continuity in the life style. The effects of outside involvements are less pronounced in the core structure of the self.

⁷⁴Jacqueline Rosen and Bernice Neugarten, "Ego Functions in the Middle and Later Years," Journal of Gerontology, 15(January 1960), 62.

⁷⁵Neugarten, Personality, p. 199.

As the inner manifestation of the personality organization which has evolved out of the ego's interaction with the environment, the self is that which becomes stabilized, and as Neugarten suggests "becomes institutionalized with the passage of time." This tendency to identify the self as an institutionalized core of values and patterns gives the impression of a self which is an increasingly ossified and static entity. Indeed, continuity of personality would not be possible without some sort of reliable, stable, basis. The self is the locus of the continuity of values and patterns and more and more energy becomes invested in these by the ego as a person ages.

PROBLEMS WITH THE CONTINUITY APPROACH TO SUCCESSFUL AGING

The continuity approach to successful aging avoids some of the specific cultural bias surrounding value in aging by placing the value on the individual patterns and consistency of these in the aging process. However, there appear to be several major problems with the continuity approach to successful aging as this is presented through the work of Bernice Neugarten and her associates at the University of Chicago.

The most pressing problem for any kind of formulation of a continuity approach from Neugarten's work is that she lacks a clear and well thought out theoretical framework for the approach. As was indicated in the previous section, she appears to work out of a ego-psychology theoretical model for the most part. However, she does not specifically define such important terms as "ego", "self" or "personality". Rather she seems to be more interested in doing descriptive empirical work and making assumptions centered around various empirical findings than in

gathering these findings into a comprehensive theory of psychosocial aging. Neugarten does appear to recognize "the need for a theory which will emphasize the ego or executive functions of the personality, one which will help account for the growth and maintenance of cognitive competence and creativity, one that will help explain the conscious use of past experience."⁷⁶ Her continuity approach is a step in this direction, but it is far from a unified theory. She contends that the lack of a comprehensive theory is due to the neonate state of the field of gerontology and adult development. In such a state, the concentration is on descriptive studies which are aimed at discovery of such things as relationships between psychological and social variables in aging. In Neugarten's view, theory should grow out of rather than precede this discovery. Yet, there is a tension here since research is based on either implicit or explicit theoretical frameworks in generating hypotheses for study. Theory does not simply grow out of research but must in some form precede research. Neugarten's research seems to be based in a theoretical framework which is not clearly articulated for those who study her work, nor has she attempted to draw her findings together into an explicit clear theory which can serve as a model for generating further hypotheses to be tested. Presenting a unified theory was the benefit of Cumming and Henry's disengagement model of successful aging which in its most useful form became a theory of the "middle range" from which hypotheses could be generated and tested. The continuity theory does not do this. As one follower of Neugarten and her colleagues suggests there are "lacunae in their

⁷⁶Neugarten, "Adult Personality," p. 147.

theoretical framework" and these lucunae create an image of inconsistency.⁷⁷ This is particularly critical in assessing the metaphysical basis out of which Neugarten operates.

Discerning the metaphysical framework out of which Neugarten operates is a second problem in considering the continuity approach to optimal aging. She recognizes a duality of values in aging. One has to do with the value in disengagement, interiority, and centering upon the deeply personal values and patterns which are uniquely the individual self. This value lifts up the self determined, self expressive side of the person. It is the inner core values and patterns of the self which are self created to satisfy the needs of the ego and give a degree of satisfaction with life. Yet Neugarten also recognizes another value in aging. The aging person values activity in social roles and relationships. Social engagement is an important element in adapting to the social world through reaction and conformity to the roles the outer world provides. There are, thus, two values in aging--the creation of and reliance on inner core values and patterns--and--reaction and adaptation to social and intrapsychic forces. Neugarten expresses this duality in the following way:

The aging individual not only plays an active role in adapting to the biological and social changes that occur with the passage of time but in creating patterns of life that will give him greatest ego involvement and life satisfaction.⁷⁸

⁷⁷William R. Looft, "Socialization and Personality throughout the Life Span," in Paul B. Baltes and K. Warner Schaie (eds.) Life Span Developmental Psychology: Personality and Socialization (New York: Academic Press, 1973), p. 45.

⁷⁸Bernice Neugarten, "Personality and Aging," in James Birren and K. Warner Schaie (eds.) Handbook of the Psychology of Aging (New York: Van Nostrand Reinhold, 1977), p. 643.

By affirming the value of social engagement and dedication to a consistent inner core of value and patterns in optimal aging, Neugarten embraces elements of both the activity and disengagement approaches to optimal aging and values rooted in both the organismic and mechanical metaphysical models of aging.

Consistency and continuity of life style grounded in a central core of value and life patterns is the dominant thrust of Neugarten's work and reflects the organismic metaphysical model which values the self creative, self expressive, personal activity. The inner core or the self is the originator of patterns and values which act upon the outside world. Yet, there are elements in the continuity approach of Neugarten which suggest mechanistic metaphysical influences. The inner core of values and patterns is something that "accumulates". It is influenced by the past social and intrapsychic forces. This inner core also adapts and reacts to present social and intrapsychic influences in predictable ways like a conditioned response to a stimulus. Neugarten offers a continuity model for aging which underscores the importance in aging of central values and patterns and hence the value in an active and self determined organismic metaphysical model. Yet, this inner core of values and patterns is not free from elements which have been shaped by outside social and intrapsychic forces in its development. Nor is the inner core free from its need to be involved in adaptation and response to some social network which gives this inner core emotional support and feedback. Thus, the aging person viewed from a continuity perspective also incorporates and values elements of a mechanistic metaphysical nature. Neugarten has gained ground over the activity and disengagement

approaches to aging which each only acknowledge one of these values. Yet, by bringing together two values and two "irreconcilable" metaphysical approaches into one model of aging, she has also created some theoretical problems. How do these two values or two metaphysical approaches co-exist? What kind of metaphysical framework can reconcile these seemingly contradictory value stances and world views? Neugarten offers the continuity approach, but its theoretical lacunae prevent the continuity model as it stands from adequately addressing and attempting to answer these questions. What is needed is a theoretical frame which moves beyond the duality of values and metaphysical approaches and embraces this duality in a single world view. Such a framework can help fill the lacunae in Neugarten's theoretical work and perhaps give a more comprehensive and fundamental perspective on value in aging than the empirically sound, but theoretically incomplete continuity approach to aging. This broadened framework could also suggest new hypotheses for empirical investigation.

A third problem centers around the limitation on value in the criteria for a continuity approach to aging. By considering aging and its value largely from the perspective of the individual him/herself, the continuity approach limits value to the inner values and patterns of the person. This criteria tends to avoid the problems inherent in external cultural criteria for successful aging which are not universal (activity, happiness, withdrawal). Yet, the individualized assessment of value in aging is somewhat culturally biased itself since it lends itself well to cultural settings such as those of Western societies where there is an absence of norms for aging. Even beyond this cultural limitation to the individualized assessment of value in aging is the fact that a simple

correlation of value with individual personality consistency is a narcissistic evaluation. Certainly the individual's own attitudes about his/her own satisfaction with life must be a factor in determining value in aging, but what about the person's value or lack of value to his/her social network? What about the value which can be taken from the social network and the value which can be contributed to the social network by the aging person? The continuity approach tends towards assuming value can be limited to the person in determining optimal aging.

Yet aging is a personal and a social process. Values in aging have wider implications than the individual and are related to values in the society. There is a tension between the value attached to the individual and the value of aging in the community, and this tension is a difficult one to resolve. John Cobb suggests, the thrust towards higher levels of value and existence in the human is in the direction of breaking "the power of the community over the individual."⁷⁹ In this regard, human value consists in transcending the values which are derived from others and contributed to others and deciding and valuing life from and for an inner self creative core. Neugarten would tend to lift up this conception of value. Its emphasis is upon personal value systems, and it does tend to shield the aging person from the values of society which may be limiting or oppressive to the aging person. However, there is a real sense in which a person can never isolate him/herself from the surrounding community and a need to both adapt and contribute to the community. The person depends on a supporting community to give order and

⁷⁹ John B. Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977), p. 35.

meet personal needs. He/she both receives from and gives to this ordered and need fulfilling society.

Viewing the person in terms of a self which is autonomous and a community which assaults this autonomy contributes to the duality of values. There is an autonomous individual operating from an inner core of values on the one hand and a person who performs a function in society in social roles and expectations on the other. The one value is that of the individual and the other is that of society. Neugarten recognizes these dual values as ones which will exist into the future and will be associated with aging. In the future, she envisions values which emphasize the individual value and "greater concern for personal growth and fulfillment."⁸⁰ Yet, she also envisions a value for community as well as self enhancement on the part of the aging person. The older person has a role to play in shaping the society of the future as well as being shaped by social norms and expectations.⁸¹ The positive connection between social engagement and life satisfaction affirmed by a wealth of research underscores the communal value in the overall calculation of value in aging.

Successful aging needs to be measured in terms of the individual's value base, but there is also a value attached to social relationships which needs to be taken into account if successful aging is to have more than a narrow narcissistic value perspective. What is needed is a means

⁸⁰ Bernice Neugarten, "The Future and the Young Old," in Lissy F. Jarvik (ed.) Aging into the 21st Century (New York: Gardner Press, 1978), p. 139.

⁸¹ Ibid., p. 152.

of overcoming the tension and duality of values represented by separate individual and communal perspectives. Both the individual and communal values and fulfillment of these are attended to in a world view which places emphasis on the fulfillment of all persons "in such a relationship to one another that what flows from the life of each enriches the life of all, and each participant in the whole life finds his own good realized through the giving of the self to the life of the whole."⁸²

This emphasis does not highlight the separation between the person and community or the individual and social aspects of life and the relationship between these as a relation between separate spheres. Rather this emphasis is on a "mutual participation" between the self and society, and the value of the self and society are preserved and joined. The inclusive value lies in maximizing value in aging persons through what they can give to and receive from every other member of society, including God. As Daniel Day Williams puts it:

A universal community, then, in which each member is more free, more mature, and more powerful through what he gives to and receives from every other member is the best order we can think. It is the real good.⁸³

In aging, value needs to be placed on the inner core of values. But there is also a need, if value is to be more transpersonal and comprehensive, to consider the way this inner core is related to value received from the social sphere and contributes to wider value in giving to the social sphere.

⁸²Daniel Day Williams, God's Grace and Man's Hope (New York: Harper & Brothers, 1949), p. 78.

⁸³*Ibid.*, p. 79.

A fourth major problem centers around Neugarten's emphasis on the temporal modalities of past and present in aging and her tendency to underplay the future temporal modality. As was indicated earlier, she does not ignore the future. Yet the criteria for evaluation of success in the Life Satisfaction Index, which Neugarten and her associates have used in assessing aging, are overwhelmingly stacked in the direction of present and past temporal dimensions. Taking pleasure in present life activities, holding a positive self image and regarding oneself as worthwhile, maintaining optimistic moods and attitudes are all present oriented criteria. Regarding life as meaningful, accepting responsibility for past life, and feeling one has succeeded in achieving major life goals are all past oriented criteria.⁸⁴ A concern with past and present life does help establish continuity and assist with integrating and affirming what life has been, but it tends to neglect a future oriented growth perspective. There are limitations both on the person's future and growth in the movement from middle to old age; yet these limitations do not diminish the importance of incorporating future temporal orientations and a growth perspective in a view of aging. Neugarten does not deny the importance of creativity and growth into the future in aging, but the emphasis on past and present tend to obscure this importance.

A fifth problem with the continuity approach to aging is its lack of concern with the transcendent dimension of human aging and especially the relationship of God to this process. Neugarten and her

⁸⁴Neugarten, "Successful Aging," p. 13.

associates are concerned with a description of human aging and have limited their investigation to empirically verifiable phenomena. The transcendent reality of God is not something that can be readily framed as data for empirical investigation. Thus, the continuity approach has tended to ignore the place of religion and religious phenomena in aging. Yet, both Cumming and Henry's disengagement approach and the early activity studies in which Havighurst was involved took religious activity and piety into account in assessing aging. Also, the fact of impending death for the aging person raises the reality of finitude and termination of life as it is known by humans, but the finality of death also has religious dimensions which cannot be ignored. A complete consideration of aging and its dynamics and dimensions must include an analysis of God and God's relationship to this process.

It is the thesis of this study that these problems in the continuity approach can be explained and set within a more transcultural and transpersonal framework by considering it in light of a process metaphysical ontology of human aging. In the following chapter, a process ontology of human aging will be described. In Chapter Four, the continuity model will be compared with this process ontology. This comparison will test the adequacy of the process ontology in accounting for the continuity model and suggest an expansion of the continuity approach in the light of the process ontology in hopes of overcoming the problems identified here.

Chapter Three

A THEOLOGICAL/PHILOSOPHICAL ONTOLOGY OF HUMAN AGING

INTRODUCTION

The focus of the previous chapter was upon a gerontological view of successful aging which resulted in a continuity theory of aging. This theory is empirically based and through its empirical investigation of the facts surrounding psychosocial aspects of aging, has moved beyond a strict adherence to activity and disengagement models for aging to a more inclusive view. However, the theory as proposed in the previous chapter has not been able to move beyond the dualistic and individualistic elements which seem to be inherent in the philosophical basis of this approach to time and successful aging. By remaining close to empirical description of specific studies of aging, Neugarten has neglected a clear theoretical formulation of the continuity theory. This has resulted in less attention to metaphysical presuppositions and has created some problems in reconciling apparent inconsistencies and tensions in the continuity approach. The task of this chapter is to move beyond the concern with specific empirical fact and description in hopes of grasping the broader generalities of nature which are illustrative of the empirical facts and which may provide a broader philosophical base for research into the normative developmental and temporal aspects of aging.

Empirical fact is defined here as a scientifically verified conclusion concerning a particular experience which attributes to certain phenomena of this experience a high probability of truthfulness. In

Neugarten's work, empirical fact is arrived at through careful and specific study of particular experiences and reflects the judgement that certain phenomena revealed in these experiences are indeed true in this specific study. Empirical fact becomes the basis for generalizations about a theory such as the continuity theory. Yet, in order to begin a study which results in empirical fact there needs already to be a certain hypothesis or assumption based in implicit or explicit theory and in a broader sense an implicit or explicit metaphysical framework. Neugarten's work from a scientific perspective has been more narrowly focused on empirical facts described from specific studies than on theory or metaphysical framework which informs and is tested by these studies. What is being sought in this chapter is an ontology of human aging which is less concerned with highlighting empirical facts as these appear in specific studies and more concerned with the general metaphysical principles which lie behind the empirical facts and are descriptive of experience in broader terms.

Alfred North Whitehead and his followers in process philosophy/theology are chosen here as the basis for formulating a theological/philosophical ontology of aging. Whitehead has had experience with both science and philosophy and, according to Ivor Leclerc, the works of his middle period were concerned with the "philosophical problems of modern science."¹ This concern with both science and philosophy makes Whitehead's metaphysics useful to an inquiry into aging which seeks to

¹Ivor Leclerc, Whitehead's Metaphysics (Bloomington: Indiana University Press, 1958), p. 3.

move beyond either of these two fields in search of an empirically sound and metaphysically inclusive model.

Whitehead's early concern with philosophical problems of natural science led to a critique of the materialist and individualistic/enduring substance emphasis of the Newtonian cosmology which have contributed to a dualistic philosophical perspective underlying much scientific developmental research. The limitations to scientific investigation of reality are to be found, according to Whitehead, in the inability of the scientific method adequately to grasp "complete fact". Scientific method is concerned with investigation of the specific empirical details of nature and thus tends to miss the broader fundamental notions which are basic to the reality of nature. Thus, for Whitehead, science alone is not adequate to arrive at a fundamental ontology.

The final problem is to conceive a complete [ttavte¹ns] fact. We can only form such a conception in terms of fundamental notions concerning the nature of reality. We are thrown back upon philosophy. (AI, 158)

Whereas science tends to stop with facts as they appear empirically in particular details or occurrences, philosophy probes deeper to facts as they are in the light of the broadest generalities of experience.

Whitehead's concern is with "complete fact" which is more general and inclusive than "empirical fact". "Complete fact" is the understanding of particular experience in the light of general experience. Its focus is not fact as it is applicable and apparent in particular studies of experience, but fact as it is applicable to every experience. To uncover this complete fact, Whitehead turns to metaphysics which attempts to frame a logically consistent, internally coherent, and empirically

adequate system of general ideas in terms of which every fact of particular experience can be interpreted. (PR, 3-4)

Metaphysics is nothing but the description of the generalities which apply to all the details of practice. (PR, 13)

In what follows, a description will be made of Whitehead's understanding of "complete fact" and time and value in relation to this "complete fact." This description will serve as a basis for devising a process ontology of human aging.

ACTUAL ENTITY

Neugarten's work with empirical facts resulted in a loosely collected set of assumptions around a continuity approach to aging. These assumptions reflected a duality of values and a duality of metaphysical models. The purpose of this section is to describe from a process perspective a "complete fact" which attempts to reconcile this dualism. An individual "complete fact" for Whitehead is called an actual entity or actual occasion. It is a single drop of experience which is complete and related to other actual entities. (PR, 18)

There are not two types of actual entities--one reactive and the other creative. To the contrary, for Whitehead, there is only one type of actual entity.

Actual entities--also termed "actual occasions"--are the final real things of which the world is made up. There is no going behind actual entities to find anything more real. They differ among themselves: God is an actual entity, and so is the most trivial puff of existence in far off empty space. But though there are gradations of importance, and diversities of function, yet in the principles which actuality exemplifies all are on the same level. (PR, 18)

Actual entities are, thus, the fundamental building blocks for reality and the basis of anything which "exists." The actual world and beings which make it up are constructed from actual entities and "by the ontological principle, whatever things there are in any sense of 'existence', are derived by abstraction from actual occasions." (PR, 73)

In this paper, "ontology" refers to an understanding of existence or being, and, from a process perspective, any appeal to such an ontology must entail a consideration of the nature and function of actual entities--understood to be occasions of experience--individually and collectively as they influence one another. The appeal to actual entities as basic building blocks of existence makes it possible to conceive of reality in terms of one type substance rather than having a dualistic world view. If actual occasions are the final real things of which the world is made up, then there is only one basic type of actuality in the world.

A problem for Whitehead in conceiving of the actual entity as the basic complete fact of existence is to account for aspects of mind and matter, reaction and self-determination, efficient and final causation, objectivity and subjectivity in the experience of a single actual entity. He does this by conceiving of each actual entity as dipolar, with both a physical and mental pole, which are a facet of each actual entity, although their importance and strength may vary in different entities. According to Whitehead, "the dipolar character of concrescent experience provides in the physical pole for the objective side of experience, derivative from an external actual world, and in the mental pole for the subjective side of experience, derivative from the subjective conceptual valuations correlate to the physical feelings." (PR, 277)

The physical pole of the entity receives and conforms to that which is given to it from the outside world. It reacts to the world, which is its efficient cause, in the initial constitution of the entity. In its physical experience, the entity simply repeats in itself the objective facts which it inherits from the world. The physical pole connects the entity to the experience of the external world by responding to this world and receiving its identity from the world in a largely mechanistic fashion. The physical pole depends on social engagement with other entities, and its value and function are in reaction and conformity to other entities.

The mental pole, on the other hand, is that part of the entity's experience which adds its own valuation and purpose to that which the outside world provides.

The mental pole introduces the subject as determinant of its own concrescence. The mental pole is the subject determining its own ideal of itself. . . . (PR, 248)

Thus, the mental pole displays the self-determining activity of final causation and presents the entity as its own purposeful, valuing subject. Further, the mental pole establishes the value which the subjective entity will pass on in its role as efficient cause for future occasions or experience. In this way, the mental pole connects the entity with the external world in terms of what its existence will contribute. (PR, 277) The mental pole is socially engaged with other entities in terms of what it creates and contributes to them.

The physical side of the entity's experience is associated with efficient causation, reaction, conformity, mechanism, and objectivity in the subjective experience of the actual entity. The mental side of the

entity's subjectivity is associated with final causation, self-determinism, value, purposefulness, and mental operations. Thus, Whitehead has moved towards overcoming the Cartesian dualism created by the establishment of separate mental and physical entities through establishing both of these elements as poles of the single, fundamental, complete unit of experience. By suggesting actual entities are not simply autonomous independent monads, but are affected by and in turn affect the world of which they are apart, Whitehead has also moved towards conceiving of the world as an interconnected, interdependent web of actual entities. With his conception of actual entities as the basic complete facts of existence which are affected by and affect each other while at the same time enjoying their own subjective self-determination, Whitehead has set the stage for a one substance ontology of human aging. The threefold movement of an actual entity from engagement with the world to which it conforms to disengagement and solitude in its own subjective experience to engagement with the world to which it contributes underlines the way in which the one actual entity incorporates the values of engagement and disengagement. This ontology seeks to avoid the dualism of values and metaphysical models which create tension in the empirically based continuity approach.

Before proceeding to such an ontology of human aging, it will be important to consider the relationship of time and value to the actual entity as a way of further explicating the dynamics of this fundamental unit of existence. Whitehead has suggested that every occasion of experience "is the union of two worlds, namely the temporal world, and the world of autonomous valuation". (PR, 248) Therefore, an understanding

of existence will, at its very core, necessitate an exploration of time and value and their relationship to each other as well as the actual entity.

Time and the Actual Entity

In Neugarten's continuity approach to aging, there is a recognition of the importance of chronological age as a marker in development, but likewise an emphasis on life events as important qualifiers of time and timers of life. As was mentioned in chapter one, the way time is conceived can have an important impact on the aging process. If a person simply ages in chronological time (mechanistic view of time), he/she is conceived of as more passive and reactive. However, if the person is active in the creation of time and aging through his/her own inner temporal experience of time around life events (Phenomenological view of time), then the aging person is more active and self-determinative. In the past, research on aging has tended to flow out of one or the other of these metaphysical approaches to time. Yet, Neugarten seems to recognize a value in both. The problem is these aspects of time have not been related in Neugarten's work. The major task of this section is to relate time to Whitehead's "complete fact" and suggest a relationship between the passage of time and creative synthesis of time in a process ontology. If this can be accomplished, a temporal basis can be established for viewing the aging process in terms of both passage and reaction to passage of time and active creation of time out of passage.

Since actual entities are the final real things of which the world is made up, it is basic to Whitehead's view of time that time does not exist as an absolute actuality into which nature is fit, but is derivative from actual entities. The notion of time as an absolute and as a receptacle into which nature can be fit is a product of Newtonian cosmology. A mechanistic view of time as was discussed in Chapter one, flows out of the Newtonian receptacle theory of space and time which conceives of time and space² as "being as actual as anything else, and as being occupied by other actualities which were the bits of matter." (PR, 20) Whitehead quotes Newton's Scholium where Newton suggests "absolute, true, and mathematical time of itself, and from its own nature, flows equally without regard to anything eternal and by another name is called duration. . . ."³ In Newton's view, time exists as a receptacle into which nature fits and is itself an absolute fact "without regard to anything eternal." Whitehead rejects both of these aspects of Newton's view of time. According to Whitehead:

We have to first make up our minds whether time is to be found in nature or nature is to be found in time. The difficulty of the latter alternative--namely of making time prior to nature--is that time then becomes a metaphysical enigma. What sort of entities are its instants or its periods? The disassociation of time from events discloses to our immediate inspection that the attempt to set up time as an indispensable terminus for knowledge is like the effort to find substance in a shadow. There is time because there are happenings and apart from happenings there is nothing. (CN, 66)

²Space and time are here used together since Whitehead places them in juxtaposition; however, in what follows, time will be abstracted from space-time as a means of focusing on the temporal dimensions of reality.

³PR, 70, citing Isaac Newton, Scholium, ed. Andrew Motte (London, 1803).

Thus, for Whitehead, time as a self-sufficient element in the universe through which nature passes is not an accurate assessment of reality. Time is not an element or actuality to be filled, but is derivative of the "happenings" which constitute the "events" of nature.⁴ These events or happenings are more fundamental realities than time, and time cannot be viewed apart from events. According to Whitehead: "the terms 'the past', 'the present', and 'the future' refer to events . . . an event is what it is, when it is, and where it is." (PNK, 62) Events are actual in the sense they are what they are, when they are, and where they are. They, thus, happen and create time as derivative of their existence. In this way, time does have temporal extensiveness.

Time is created by events and is created in extended epochs. For this reason, Whitehead can conceive of an extensive temporal continuum as potentiality, but such a continuum is not to be taken as an absolute actual fact in the way Newton conceives of time. The coming-into-being of actual entities actualizes a temporal extensive order for the universe, but this is a continual process of actualizing what is potentially possible through the coming-into-being, perishing, and becoming again of actual entities rather than a continuum which is an

⁴In his earlier works, Whitehead had not refined his concept of actual entity, and "event" or "happening" was a rough equivalent. In Process and Reality, he clarifies the relationship between event and actual entity indicating he "shall use the term 'event' in the more general sense of a nexus of actual occasions, inter-related in some determinate fashion in one extensive quantum. An Actual entity is the limiting type of event with only one member." (PR, 73) The important point is that "event" is associated with one or more actual entities. In this chapter, "event" will be used in terms of its limiting definition referring to one actual entity.

established, absolute fact. (PR, 73) The point Whitehead makes in rejecting both the receptacle theory of time and the conception of time as an absolute continuum is that time is derivative of the fundamental ontological units of existence--actual entities--and cannot be abstracted as independent from these.

Time is derivative of actual entities which, as the past, present, and future are when they are, where they are and what they are. Yet in conceiving of actual entities as events which establish time, Whitehead wants to avoid the error of viewing them as a succession of instantaneous, isolated, "present", temporal entities which are unrelated to each other. This is the error of the materialists with their concept of the simple location of matter.

On the materialist theory, the instantaneous present is the only field for the creative activity of nature. The past is gone and the future is not yet. Thus, (on this theory) the immediacy of perception is of an instantaneous present and this unique present is the outcome of the past and the promise of the future. But we deny this immediately given instantaneous present. There is no such thing to be found in nature. As an ultimate fact, it is a nonentity. (CN, 72)

What nature is in its fundamental experience cannot be confined to an extensionless, instantaneous present moment which relates to past and future simply as isolated, external entities. Rather, experience is to be seen in the light of a process or flow in which a present entity is connected to and participates in a past as it becomes and achieves a satisfaction and projects itself into the future. An actual entity is not simply a "present" to be viewed in isolation, but is intimately associated with past and future such that its present existence interpenetrates with past and future. Present existence is "the vivid fringe

of memory tinged with anticipation." (CN, 73) Thus, actual entities are to be seen as part of a process, passage, or creative advance in which past, present and future are interconnected. Within the entity, there is the experience of past, present and future becoming together as a totality. Between entities, there is the experience of passage from past to present to future. Time unfolds for Whitehead in a movement of process which takes account of the vague generalization that "all things flow". In the process, flow or passage of experience, Whitehead recognizes two kinds of fluency:

One kind is the fluency inherent in the constitution of the particular existent. This kind, I have called 'concrecence.' The other kind is the fluency whereby the perishing of the process, on the completion of the particular existent, constitutes that existent as an original element in the constitution of other particular existents elicited by repetition of process. This kind I have called 'transition.' Concrecence moves towards its final cause which is its subjective aim; transition is the vehicle of the efficient cause, which is the immediate past. (PR, 210)

Thus, there are two types of process identified by Whitehead which go into the creation of time. The first is the process of "concrecence" which Whitehead associates with becoming, final causation, and epochal time, and the second is "transition" which Whitehead associates with efficient causation, passage, and physical time.

Physical Time. Physical time is the time created by the passing of one antecedent event into another event which is subsequent to it. This is the process of relatedness between events.

Nature develops, in the sense that an event \underline{e} becomes part of an event $\underline{e'}$ which includes (i.e. extends over) \underline{e} and also extends into the futurity beyond \underline{e} The passage of an event is its passing into some other event which it is not. (PNK, 62)

This passing of a completed event into an event it is not is the

"transition" between the two events. The "transition" connects the two events and gives an appearance of temporal extension or endurance across events. Transition provides continuity between events such that there is a passage from "attained actuality to actuality in attainment."

(PR, 214) According to Whitehead:

The passage of events in time and space is merely the exhibition of the relations of extension which events bear to each other combined with the directional factor in time which expresses that ultimate becomingness which is the creative advance of nature.
(PNK, 63)

Transition can be viewed as the movement from the anticipation of one event to the re-enaction of a subsequent event. There is a transition from past event to present event and present event to future event. Another way of saying this is that events occur in supersession such that each event supersedes other events and is superseded by still other events. The past event is superseded by the present event and the present event is superseded by the future event. An event in the past relates to an event in its immediate future by way of its anticipation as a real potential given for the creation of that future event. "The past has an objective existence in the present which lies in the future beyond itself." (AI, 191) According to Whitehead's principle of relativity, every being has a potential for becoming (PR, 22), and in this way, a past event which constitutes a being has potential for objectification in a future event and has as part of its satisfaction, an element of anticipation that it will become an ingredient in a future event--that it will pass over or be superseded. Hence, events which have reached their satisfaction are in one sense completed (having achieved satisfaction) but in another sense incomplete since

they hold their future in themselves in the form of anticipation. It is the aspect of anticipation which propels an event beyond its own satisfaction and perishing towards "objective immortality" in a future event.

The 'perpetual perishing' of individual absoluteness is thus doomed. But the 'perishing'. . . of absoluteness is the attainment of 'objective immortality.' (PR, 60)

An event has an appetite or vision for itself beyond its own subjective existence. As was indicated earlier, events are what they are, when they are, and where they are. They cannot escape the fact that they perish and become irreversibly past. However, it is through anticipation that events seek to find a new objective existence and become enriched in future events. Whitehead states:

It belongs to the essence of this subject that it pass into objective immortality. . . . It is by reason of the constitution of the present subject that the future will embody the present subject. (AI, 193)

It is part of the constitution of an event that a future will supersede it. Transition begins where one event ends, but the event "is terminated by an enjoyment of itself as alive in the future." (AI, 193) The event, by its anticipation, projects its objective existence into the future.

The past imposes itself on the future. Anticipation is the way the future has "objective" reality in the present, but this objective reality does not imply formal actuality. The actuality of the future event must await its own subjective experience. Through anticipation, the present event "really experiences a future which must be actual, although the completed actualities of that future are undetermined." (PR, 215) . Whitehead's Category of Subjective Intensity suggests this anticipation is a drive towards objectification in the future which is felt in the

present with a high degree of intensity. A past event intensely desires to be objectified in the relevant future.

The relevant future consists of those elements in the anticipated future which are felt with effective intensity by the present subject by reason of the real potentiality for them to be derived from itself. (PR, 27)

The movement from anticipation in a past event which has reached its satisfaction to objective immortality in the future is a movement from final causation to efficient causation. What has achieved final causation hence turns its attention to the telos of anticipation which is achieving the status of efficient causation for a future event. "With the attainment of the 'satisfaction', the immediacy of final causation is lost, and the occasion passes into its objective immortality, in virtue of which efficient causation is constituted." (PR, 293) The event, through anticipation, therefore also contains within itself the conditions to which the future occasion must conform.

The conformation of an event to the past event which has immediately preceded it is the way an event reacts to, and indeed re-enacts, the past event. A past event lays upon its subsequent event the "obligation of conformity to it." (SME, 39) Through objective immortality, a past event becomes "stubborn fact for the future involving its pattern of perspective re-enaction." (AI, 193) Therefore, in the primary phase of each occasion there is present the "stubborn fact" of the past that is the basis for the occasion's existence. Whitehead's "Doctrine of Conformation of Feeling" suggests that "the feeling as enjoyed by the past occasion is present in the new occasion as datum felt, with a subjective form conformed to that of the datum." (AI, 183)

The past imposes itself on the present and becomes the initial limiting foundation upon which the present event is built. The first feeling of an event--its initial experience--is one of "enjoyment of the past as alive in itself." (AI, 193) The present event claims the past event as its own, but the present event's possession of the past event entails a re-enaction of the past in the initial phase of the present.

The deterministic efficient causation is the inflow of the actual world in its own proper character of its own feelings, with their own intensive strength, felt and re-enacted by the novel crescent subject. (PR, 245)

Upon completion of its process of becoming, a past event achieves satisfaction and becomes real or actual. This reality or this stubborn fact sets conditions for future events based on the necessity of the present self-creative activity to embody the objectivity of the past and conform to it. That present events conform to the past is the basis for a sense of identity or persistence across time. However, it would be a mistake to assume that this conformity, repetition, or re-enaction of the past is a complete identification of the past with the present. Present events are formed out of the data from the past, but there is also a mutual determination by which the subjective form of the emerging subjective event acts on the data from the past in order to determine how the present will conform to the past. Also, in the process of transition from past to present event, elements from the past are eliminated or trivialized. Even though there is a sense in which the past is never exactly duplicated in the present, the past is what is the basis of reality for an event and "the how of our present experience must conform to the what of the past in us." (SME, 58)

Anticipation and conformity or re-enaction are aspects of the transition which mark the way in which two temporally contiguous events are mutually immanent in each other. There is a strong, intimate connection or bond between them such that they participate or in some fashion exist in each other.

The earlier will be immanent in the latter according to the mode of efficient causation; and the later in the earlier according to the mode of anticipation. (AI, 197)

Physical time is thus the temporal description of this immanent relationship between events. "The mere lapse of time is an abstraction from the more concrete relatedness of 'conformation.'" (SME, 58) Physical time can be viewed as the temporal succession of events of experience moving from anticipation in an antecedent event to objective immortality and re-enaction in a subsequent event. Yet it is an abstraction to view this physical time as pure succession. What appears as succession is a movement between, or more accurately, a derivation of event from event with the later event exhibiting conformity to the antecedent event. Physical time in its concrete reality, then, is the conformation of event to event such that what is anticipated as future objective existence of the earlier event, is in fact conformed to and re-enacted in the later event. As Whitehead suggests, "there is no pure succession, but always some particular relational ground in respect to which the terms succeed each other." (SME, 35)

Whitehead's analysis of transition and physical time as marking the derivation of an event which conforms to the past from an event which anticipates its future gives to physical time something of the character of mechanism. The mechanical view of time discussed in chapter one

posits time as external, objective, arising "from physical processes that are not dependent on the perceiving subject." For Whitehead, physical time is a product of both anticipation in the past and conformity in the present event. However, if the emphasis is placed on derivation, efficient causation, conformity and re-enaction, which comprise the initial phase of present subjective experience and involve physical processes, it is an easy step to abstract this aspect of physical time and subjective experience and arrive at a mechanistic, deterministic view of time and existence. In the mechanistic view of time, events pass and their passing is marked by a time which appears prior to their existence. There is no sense of the events having any control over this passage or any creative contribution to make to this passage. Organisms which develop within this mechanistic temporal framework simply respond to the passage. The emphasis in aging in this perspective is on temporal passage and the adjustment of the organism to the passage of time and the world in a reactive way. There is the focus on conformity, passive re-enaction to the surrounding world. The analysis of physical time as an abstraction reveals that his mechanistic view of time and development and the resulting understanding of aging have some validity as partial perspectives on reality. In the process of actual entities, time does pass and there is re-enaction or conformity as a part of the process. Yet, it is a mistake to absolutize this mechanistic view to the level of ultimate metaphysical truth as has been done in the mechanistic views of time and human development. Although mechanism and physical process are part of the picture, time is not prior to existence and there is more to the fundamental understanding of time and existence than passage and re-enaction of the past in present

subjective experience. Whitehead attempts to capture this more in his analysis of the process of concrescence or becoming, and epochal time which is associated with it.

Epochal Time. Neither anticipation, nor re-enaction, nor physical time, nor even events make any sense or have reality apart from the process of concrescence which Whitehead associates with epochal time. Epochal time is generated in the event through this concrescence. The event, in its subjective experience of concrescence, is identified as the "present" and it is true, at least in one respect, that the present as concrescence is all inclusive. "The present contains all that there is. It is holy ground, for it is the past, and it is the future." (AE, 3) It is the event which both re-enacts and anticipates in relation to other events. As was mentioned earlier, the limiting type of event is termed by Whitehead an "actual entity", "actual occasion", or simply an "occasion of experience." The locus of concrescence is this actual event. It is actual because it is stubborn fact in becoming. "Actuality is the decision amid potentiality." (PR, 43) An occasion has actuality because "it arises from decisions made for it" (from the real potentiality of the past epochal occasions and of the initial aim from God), and the occasion also "provides decisions for other actual entities which supercede it" (in achieving satisfaction, it becomes a real potentiality for occasions which supercede it). (PR, 43) The actual occasion is an "occasion" because it has the character of temporal extensiveness or a duration of actuality. (PR, 77)

Epochal time is related to physical time by Whitehead, but the

relationship is somewhat befuddling. Epochal time or the time of the concrescence involves a becoming through a supersession of phases and involves a temporal duration. The occasion does have temporal extensiveness. Yet, this extensiveness is not accomplished as a fact of physical time until the occasion is completed. The occasion's phases occur in supersession, but no one phase is completed before all phases are completed. There is a unity of becoming in which the phases, both earlier and later, influence each other such that the occasion becomes totally or not at all. The difficulty is in conceiving how an occasion's becoming involves a duration, but is not a becoming "in time" (physical time). The physical time of an occasion is only accomplished when becoming is complete and the occasion achieves the status of actual being.

An attempt to analyze this difficulty more clearly involves a brief exersis at this point into the division of an occasion into prehensions. (PR, 19) Yet, such an excersis seems warranted as a means of further connecting Whitehead's two process and temporal frames and gaining further clarity on the functioning of an occasion of experience.

By prehensions, Whitehead is refering to the vehicles by which one occasion becomes objectified in another or eternal objects ingress into occasions. They 'feel' what is external and transform it into what is internal. Prehensions are in many ways similar to occasions.

A prehension reproduces in itself the general characteristics of an actual entity. . . . It might have been a complete actuality; but by reason of a certain incomplete partiality, a prehension is only a subordinate element in an actual entity. A reference to the complete actuality is required to give the reason why such a prehension is what it is in respect to its subjective form. (PR, 19)

According to this, a prehension has everything an actual occasion has except that its subjective form is incomplete when viewed apart from the

actual occasion of which it is a part. In discussing the prehension in distinction from its subjective form, Whitehead speaks of a public and a private side to a prehension. The public side is the datum prehended and the private side is the subjective form "through which a private quality is imposed on the public datum." (PR, 290)

Actual occasions, in the process of becoming, cannot be observed from the outside nor can the completed occasions be divided into their component parts. However, for the purpose of analysis, Whitehead proposes two theoretical divisions of the occasion. One is the genetic division whereby prehensions are analyzed in terms of their coming together and movement towards satisfaction or completed unity of the occasion. The other is coordinate division whereby the completed occasion is analyzed in terms of the potentially separate prehensions which have gone into making it up.

Genetic division is the division of an occasion's prehensions with respect to phases of concrescence. It is concerned with "an actual occasion in its character of a concrescent immediacy." (PR, 292) Thus, genetic analysis is also the analysis of epochal time. The genetic process by which concrescence unfolds in a phase-by-phase growth is the self-development of the occasion.

The process of concrescence is divisible into an initial phase of many feelings, and a succession of subsequent phases of more complex feelings integrating the earlier simple feelings, up to the satisfaction which is one complex unity of feeling. This is the 'genetic' analysis of the satisfaction. (PR, 220)

Genetic analysis calls attention to the mental processes, the private side of the prehensions, and the self determining experience of the occasion. The emphasis is on becoming through a supersession of

phases in concrescence, and Whitehead does not hesitate to speak of these phases in temporal terms of "earlier", and "subsequent". Yet, Whitehead is clear that he does not want to conceive of the supersession of phases of concrescence in terms of physical time. The concrescence of the occasion takes place as a totality such that later phases also have an effect on earlier ones.

The coordinate division of the actual occasion is its analysis in terms of the completed occasion which has achieved satisfaction. Coordinate analysis involves a looking back and analysis of the occasion from the standpoint of the separate prehensions from the external world which have gone into making up the satisfaction. Since the coordinate analysis is an analysis of the completed actual occasion, the various parts of the actual world which comprise it can only be looked at in terms of their potential separateness or the way they might ideally be separated. The emphasis in coordinate analysis is on the public side of the occasion's prehensions which are physical in nature. Whitehead suggests there is the potential for a continuity of time in the occasion arising from the indefinite division of the physical pole.

This continuity is an instance of the potentiality which is an essential element in the actual world. The epochs in the past are what they have been. But if we abstract from the realized self-enjoyment which is the individual residuum of each epochal occasion, that occasion, considered with the abstraction of physics, might have been subdivided into epochal occasions which together complete that one occasion. This is the potential supersession internal to each actual occasion. (IS, 246)

The "potential supersession internal to each actual occasion", therefore, has elements of the data of the occasion's actual world (public side of the prehensions) which are analyzed coordinately and can be viewed as superseded by that occasion.

Although physical time is not to be associated with the genesis of an occasion through phases of concrescence, physical time does appear with the coordinate analysis of the occasion. Once the satisfaction of the occasion is achieved, the occasion can be seen as having existed over a particular quantum of time (and space).

Whitehead sums up his views on the coordinate and genetic division of an occasion and their relationship to time in the following way:

There are two distinct ways of 'dividing' the satisfaction of an actual entity into component feelings, genetically and coordinately. Genetic division is division of the concrescence; coordinate division is division of the concrete. In the 'genetic' mode, the prehensions are exhibited in their genetic relationship to each other. The actual entity is seen as a process; there is a growth from phase to phase; there are processes of integration and of re-integration. At length a complex unity of objective datum is obtained, in the guise of a contrast of actual entities, eternal objects, and propositions, felt with corresponding complex unity of subjective form. This genetic passage from phase to phase is not in physical time: the exactly converse point of view expresses the relationship or concrescence to physical time. It can be put shortly by saying, that physical time expresses some features of the growth, but not the growth of the features. The final complete feeling is the 'satisfaction'.

Physical time makes its appearances in the 'coordinate analysis of the 'satisfaction'. The actual entity is the enjoyment of a certain quantum of physical time. But the genetic process is not the temporal succession: such a view is exactly what is denied by the epochal theory of time. Each phase in the genetic process presupposes the entire quantum, and so does each feeling in each phase. The subjective unity dominating the process forbids the division of that extensive quantum which originates with the primary phase of the subjective aim. The problem dominating the concrescence is the actualization of the quantum in solido. The quantum is that standpoint in the extensive continuum which is consonant with the subjective aim in its original derivation from God. (PR, 283)

Coordinate and genetic analysis of the satisfaction of an occasion reveal the relation between physical time and epochal time, or transition and concrescence in experience. Coordinate division reveals the satisfaction to be composed of a multiplicity of prehensions which originated in

response to the data provided by antecedent occasions and come together over a quantum of time (the occasion's duration). Genetic division uncovers that the prehensions come together through phases of concrescence which determine the way the prehensions are to be contrasted and valued. Physical time "expresses some features of the genetic growth" (i.e. that it occurs in a quantum of time as this is observed from the standpoint of a completed occasion), but "not the growth of the features" (i.e. the way the features come together through the phase of concrescence). Epochal time (the genetic process of concrescence) occurs over a quantum of time, but does not itself possess the character of successive, continuous physical time. With epochal time "each phase in the genetic process presupposes the entire quantum." Looked at as a whole from the standpoint of the satisfaction, the occasion can be seen as a duration or an epochal atomic unity with extensiveness, but the process of becoming by which the unity comes together into existence cannot be viewed with a linear or successive temporal mindset. Physical time or the occasion's quantum refers to a character of the completed occasion which is the outcome of epochal time or the growth of the occasion's features.

Unfortunately, even after this analysis of the problem introduced with epochal time and Whitehead's analysis of epochal time in relation to physical time, there is still befuddlement. Epochal time is associated with an occasion's phases of concrescence which come together over a duration, yet these phases are not quantified by physical time. The emphasis with epochal time is on concrescence as a unity or totality where the significance of past, present, and future in the occasion

arise together. In a way, epochal time both is in time (constitutes a duration), but is not in time (occurs as an atomic unity with no continuity of becoming). Followers of Whitehead have struggled with this problem for some time and an understanding of epochal time (how phases of concrescence constitute a duration, but are not continually successive) is a fundamental problem for process thought. It appears epochal time is a temporal category which is so novel there are simply no adequate conceptualizations to explain it. Perhaps epochal time is simply befuddling and we are left like Whitehead, finding it "impossible to meditate on time and the mystery of the creative passage of nature without an overwhelming emotion at the limitations of human intelligence." (CN, 73)

For purposes here, the relationship between phases of epochal time, and how epochal time forms a physical quantum, are not as important as the fact that both of these things do occur in an occasion of experience. In its epochal experience, the occasion becomes, and in its being it passes constituting a quantum of physical time. These two processes--becoming and passing, epochal time and physical time, concrescence and transition--are important for a comprehensive view of aging and time. Events "age" in terms of the passage of time as they achieve satisfaction and pass on, but as events experience their own epochal moment, they become and grow together. Aging must be understood in the light of both of these dynamics. The occasion of experience is not simply an instantaneous present which swiftly passes, but is a creative unity of becoming in which the temporal modalities of past, present, and future play a key role in the formation of the occasion as an event which participates

both in the past and the future. It is in the epochal becoming of occasions that time, as a continuous process of events which conform to the past and decide how they will impact the future, evolves. In the epochal occasion, "there is no continuity of becoming, but there is a becoming of continuity." (PR, 246) The importance of this point for human aging will be explored in detail later in this chapter.

Whereas the physical time of the process of transition starts with anticipation and ends with re-enaction, the epochal time of the process of concrescence begins with re-enaction and ends with anticipation. This process from re-enaction to anticipation takes place within an occasion of experience. It proceeds according to phases, but the phases constitute a totality or unity of experience. Re-enaction, anticipation, and the intervening phases become together and analysis of the satisfaction reveals the event has existed over a quantum of time. The essence of the occasion's experience is the process of the occasion from its re-enaction of data from the past to anticipation that it will issue forth as a datum for future experience. It is through re-enaction and anticipation that the occasion participates in the universal experience of the world. According to Whitehead:

We require to understand how each immediately present existence requires its past antecedent to itself and requires its future as an essential factor in its own experience. There are thus, three factors within immediate existence--namely past, present, and future. In this way immediacy of finite existence refuses to be deprived of that infinitude of extension which is its perspective. (MT, 83)

The concrescing process where past, present, and future become in a unity is the creative expression of the "ultimate principle by which the many, which are the universe disjunctively become the one actual

occasion, which is the universe conjunctively." (PR, 21) The becoming of an occasion is its own expression of the creative advance which introduces novelty into the content of the many. Here, "many" refers to the completed occasions of the past which, in their own form as superject, are the data for the initial phase of an occasion's concrescence. This "many" or this past is the "'reality' from which that creative advance starts." (AI, 210) It is the "real agency of the actual past" or "the real antecedent world" (AI, 210) upon which the becoming of an occasion is based.

An occasion's initial phase is the repetition of the past to which it conforms. The past has the force of efficient causation for the occasion. It is described by Whitehead in the following way:

The deterministic efficient causation is the inflow of the actual world in its own proper character of its own feelings, with their own intensive strength, felt and re-enacted by the novel concrescent subject. But this re-enaction has a mere character of conformation to pattern. (PR, 245)

Thus, in the becoming of an occasion, there is a limiting aspect imposed by the givenness of the past.

Any given instance of experience is only possible so far as the antecedent facts permit. For they are required in order to constitute it. (RM, 108)

The past brings into the occasion eternal objects which have already been actualized in the world, but along with these actual objects, there is also present in the initial phase of concrescence the eternal objects which ingress from the primordial nature of God. This is God's initial aim for the concrescing occasion. It is from this initial aim that the occasion derives its own subjective aim which is the ideal of what that occasion could become. The subjective aim is the occasion's own

blueprint for becoming by which it guides its self-determination. Since the initial aim behind this subjective aim derives from God, it can be said:

God is the principle of concretion; namely, he is that actual entity from which each temporal concrescence receives that initial aim from which its self causation starts. (PR, 244)

Thus, already in the conformal phase of concrescence there is operative, along with the data from the past actual world, an initial phase of a self-determinative aim. The occasion re-enacts the past, but how the past is re-enacted is determined by the occasion's subjective form. The notion of "prehension" has already been introduced. The occasion's physical prehensions derive from the past data and are the way the past lives in the present. The hybrid physical prehension of God (prehension of God's mental, primordial pole) begins in the occasion's choice of its own subjective aim. The subjective aim is the occasion's own because it is chosen from the ordered relevant possibilities presented in God's initial aim.

The occasion requires the past as the basis for its own reality and data from the past are re-enacted and evaluated as the emerging subject decides on its subjective aim. As concrescence continues, the occasion's chosen subjective aim plays a guiding role. In the occasion's "becoming" an intermediate stage of concrescence re-shapes the re-enaction according to the novel content of the occasion's own subjective aim. The occasion transcends the physical prehensions of the past and novel conceptual prehensions emerge, especially in high grade mental occasions as in humans.

These conceptual feelings become integrated with the physical prehensions of antecedent occasions, and thus yield propositions about the past. These propositions are again integrated and re-integrated with each other and with each other and with conceptual feelings, and yield other propositions. (AI, 193)

Propositions are ideas about something--ideas about the occasion as an effect facting its past, as an immediate subject experiencing itself, or as a cause facing the future. Whitehead suggests "the swing over from re-enaction to anticipation is due to the intervening touch of mentality." (AI, 193) This mentality is the novelty by which an occasion shapes its unique appearance based on the reality of the past and its anticipation of its own reality for the future. The end of becoming is the achievement of satisfaction which also marks the perishing of the subjective occasion and the beginning of its objective immortality as reality for the future. "How the past perishes is how the future becomes." (AI, 193)

Based on the preceding analysis of epochal time, there appear to be three major temporal elements involved in the subjective life of an actual occasion. These are summarized in the following way:

1) RE-ENACTION: The past in the becoming

The past forms the reality upon which becoming is based.

The becoming occasion re-enacts the past as a basis for its own novel becoming.

2) TRANSCENDENCE: The present in the becoming

The occasion not only re-enacts the past, but impresses its own unique identity on the past. Through its subjective aim, the occasion with a high degree of mentality stands back from reality, objectifies it, conceives of it in terms of

propositions as the past is integrated and reintegrated in the present subjective experience of the occasion. The occasion exercises a transcendent individuality in its own novel coming together.

3) ANTICIPATION: The future in the becoming

The future is not actual in the occasion, but is real in terms of the occasion's anticipation of itself in the objective future. The occasion drives at immortalizing itself objectively both in the future experience of God and the experience of the future world. Its value and self-enjoyment are not to be confined to the immediacy of the occasion only to be lost with its perishing, but are to be passed on to the future for its enjoyment and value.

The emphasis in epochal time is on a temporal experience in which there is purposeful activity on the part of the concurring subject. The subjective aim and the "touch of mentality" which are aspects of the actual occasion give to the occasion existing in epochal time a degree of self-determination and unique creative experience. This creativity transcends the past which is re-enacted and adds its own stamp as the occasion moves to anticipate its causal effect on the future. If abstracted from physical time, epochal activity of the higher mental occasions of the person could be associated with the phenomenological model of time and the organismic metaphysical model of development which emphasize active, subjective, purposeful elements. Indeed, Whitehead's statement that "the present is all that there is . . . it is the past, and it is the future" (AE, 3), if abstracted, would seem to imply that

the past and the future are simply subjective phenomena which are applied to an objective world (as does the phenomenological model of time). Yet, Whitehead does not see the past and future as products of the mind, or consciousness, or even the present concrescing subject. For Whitehead, there is a real objective past and a potential objective future both of which have subjective existence in the present through re-enaction and anticipation.

In considering epochal time, it is important to recognize the aspect of becoming and creative activity of the event which does not involve aging in the sense of the passage of time. The epochal event, in its own concrescence, simply becomes, and this becoming or growing together does not involve passage, but in fact creates time at its completion. Yet, an occasion cannot simply isolate itself and become and grow only in relation to itself. Its becoming necessitates intimate involvement with the world around it as it inherits from the past and anticipates the future. The creative activity of becoming cannot be abstracted from reaction and becoming in relation to something past as well as becoming in anticipation for being a cause for something future. Through the processes of transition and concrescence and the temporal categories of physical and epochal time, Whitehead has brought together the dynamics of ontological existence into the fundamental reality of actual occasions which arise out of past occasions, have their moment of creative self-determination, achieve their satisfaction, and perish to become data for future occasions. In this way, he overcomes the temporal and metaphysical dualism found in many approaches to aging.

With epochal and physical time as aspects of events, aging can be conceived as a process involving both growth/becoming and passage. Aging as a temporal process involving a cumulative passage of events is associated with physical time rather than epochal time. Events in epochal time do not "age" in this way; rather, they become as a totality. Thus, aging is a combination of two processes--the process of becoming as that occurs in events and the temporal process of passage of time as that occurs between events. There is conformity and reaction to passage as well as creative synthesis.

Value and the Actual Entity

A problem in Neugarten's formulation of the continuity approach to successful aging is the narrow focus on value as something centered on the individual. Whitehead recognizes the value of the individual occasion as something internal to it. The occasion has an "intrinsic" value all its own. Intrinsic value refers to the value of the entity for itself. It is the entity's own enjoyment of its own value. Yet, Whitehead also recognizes an "instrumental" value which past entities contribute to the present individual occasion and an "instrumental" value which the concurring occasion contributes to future occasions. "Instrumental" value is the value the occasion has for other occasions. Occasions thus both inherit value and contribute value as well as enjoy value themselves. The major task of this section is to explore how intrinsic value of the present and instrumental value of the past and future are related to an occasion of experience in the process ontology as a means of broadening the value base for the aging process.

It is clear for Whitehead that value as it is found in the world must be seen as an aspect of the basic ontological unit--the actual occasion. He suggests that "value is . . . the intrinsic reality of an event" (SMW, 93) and that "value is inherent in the actuality itself." (RM, 97) Thus, value is intimately associated with the present subjective actual occasion. To be an actual occasion is to enjoy the experience of being actual. The occasion has an emotional experience of valuing and enjoying its own existence and what in the present epochal process it becomes. (RM, 97) The emotional experience is associated with the final subjective form of every occasion of experience. Before any analysis of the degree of value which is attributed to an occasion, the occasion has value simply because it exists. The occasion comes together in concrescence and the coming together constitutes some degree of harmonious value. The feeling of being an actuality which enjoys value is the experience of what Whitehead calls "beauty".

Beauty is the mutual adaptation of the various elements of an occasion experience such that there is, on one level, an absence of disharmonious clashes among the elements, and further, a mutual reinforcement of the elements contributing to the massive feeling of the whole which, in turn, contributes to the intensity of feeling of the parts. (AI, 252) There are, of course, degrees of beauty and Whitehead suggests assessments of the degree of beauty must take into account the following:

The perfection of beauty is defined as being the perfection of Harmony; and the perfection of Harmony is defined in terms of the perfection of Subjective Form in detail and in final synthesis. Also, the perfection of Subjective Form is defined in terms of "Strength." In the sense here meant, Strength has two factors, namely, variety of detail with effective contrast, which is Massiveness, and Intensity Proper which is comparative magnitude without

reference to quantitative variety. But the maximum of intensity proper is finally dependent upon massiveness. (AI, 253)

Thus, factors in the assessment of beauty include the harmony which exists among the various elements of the occasion; the massiveness which reflects the variety of contrasts between the elements; and the intensity or vividness of the individual elements. Harmony is the balance which exists among the elements of an occasion such that the various elements do not overly inhibit or detract from each other in the final unity of feeling. Massiveness refers to the breadth of variety of elements which produce contrasts with each other. Intensity has to do with the magnitude, strength or vividness of the individual elements each of which play their part in contributing to the magnitude of the final feeling of the occasions. Harmony coordinates the interplay between massiveness and intensity.

In speaking of the perfection of beauty, Whitehead does not imply that a degree of beauty can be attained in an occasion of experience which is in all respects "ideal". For Whitehead, "value is the outcome of limitation." (SMW, 94) No occasion of experience can incorporate all values or ideals since "all realization of the Good is finite and necessarily excludes certain other types." (AI, 291) There is no final predetermined common goal of perfection towards which occasions of experience aim. Whitehead affirms:

There is not just one ideal 'order' which all actual entities should attain or fail to attain. In each case there is an ideal particular to each particular actual entity, and arising from the dominant components in its phase of 'givenness'. (PR, 84)

The telos of perfection for an occasion is that occasion's own unique perfection of value which is limited by the givenness from the past which

includes the initial aim which the occasion receives from God. For Whitehead, "there are perfections beyond perfections," and "there is no perfection which is the infinitude of all perfections." (AI, 257) There are as many ideas of perfection as there are actual occasions in the universe.

The use of "perfection" is also a misleading term in evaluating degrees of value since the perfection of the subjective form at an occasion's satisfaction can at the level of minor beauty mean "the absence from it of component feelings which mutually inhibit each other so that neither rise to the strength proper to it." (AI, 256) It is possible to have a harmony which would meet the conditions of perfection because it contains a few simple intensities which all reach a high degree of strength. However, such a perfection could conceivably be less enjoyable than an imperfect subjective form which includes a larger number of intensities some of which inhibit each other and result in discordant feeling. Common experience demonstrates that more enjoyment is realized from the imperfect accomplishment of a complex and intricate endeavor than from the perfect execution of a task requiring little skill. For instance, an experienced skier derives more pleasure from skiing down an advanced slope with imperfect form, than skiing down a beginning run in perfect form. As Whitehead suggests:

Always there are imperfect occasions better than occasions which realize some given type of perfection. There are in fact higher and lower perfections, and an imperfection aiming at a higher type stands above lower perfections. (AI, 257)

Thus, the relation of value to individual existence results in a pluralistic understanding of value and standards for evaluating this value.

In general, the ideal of maximum strength of beauty will depend on a harmony which balances maximum massiveness with maximum intensity. However, increased massiveness results in more variety in the elements of an occasion and more contrasts which could potentially clash and result in the diminished intensity of various elements. "Massiveness of subjective form is somewhat at variance with the intensity of individual feelings," (AI, 261) and there will continually be instances where massiveness is sacrificed for a harmony of intensities and perfection, or perfection is sacrificed for greater massiveness and determination of better or worse in such instances will be difficult. In spite of this difficulty, the goal in an occasion is to maximize the value and beauty of experience by harmonizing massiveness and intensity at a high level.

Value and Re-enaction. The earlier discussion of time and the actual occasion resulted in the identification of three temporal elements in the occasion which have a role in its subjective life--re-enaction, transcendence, and anticipation. Each of these temporal elements plays a part in the constitution of the occasion's level of value. There is in the initial phase of the occasion's experience a level of value or beauty which is inherited from the occasion's objective past. All past occasions in the actual world of a present occasion of experience have achieved a level of harmony involving massiveness and intensity in various combinations. An occasion inherits this value from the past through the process of re-enaction. This value from the past is the foundation for the reality which a present occasion will enjoy. It provides the occasion with the possibility of massiveness--the larger the

past which is re-enacted, then the greater the potential for massiveness. An occasion could attain to some of the beauty contained in the past simply by repeating this initial re-enaction throughout the phases of its epochal existence. It could achieve a harmony which captures something of the beauty of the past simply by eliminating various aspects of the past it did not desire to repeat and adding nothing distinctive of its own. However, even in this simple capturing of the past for itself, the occasion is exercising its own transcendence which brings a unity out of the multiplicity of elements inherited from the past through integration and elimination. The elements from the past which are similar enough to contribute to a compatible effective contrast are united and those which will potentially clash and be incompatible are eliminated. Thus, even in an occasion which exercises minimal transcendence and creativity, there is a subjective synthesis which simplifies value from the past as it is re-enacted in the present. Continual, simple repetition of value along a series of contiguous occasions results in gradual entropy.

Value and Transcendence. The harmonization of the various elements which an occasion receives from the past is accomplished by the transcendence of the occasion in its own self-determination. Thus, the coordination of the value-determining elements of massiveness and intensity is dependent upon the transcendent self-directive activity.

Whitehead affirms this in the following way:

The immediate occasion from the spontaneity of its own essence must supply the missing determination for the synthesis of subjective form. Thus, the future of the Universe, though conditioned by the immanence of the past, awaits for its complete determination the

spontaneity of the novel individual occasions as in their season they come into being. (AI, 255)

The occasion's transcendence is characterized by its individual creative spontaneity which eliminates and integrates as it determines the level of massiveness and intensity which will comprise its final unity. This spontaneity, in its originality and creativeness, adds freshness, zest, and keenness to the occasion's experience. Its task is the creation of harmony out of disharmony and, in the higher, more mental occasions, this task is accomplished with a sense of adventure--the zest to move beyond mere repetition of perfection to the creation of new perfection. Repetition invites boredom and entropy, but zest propels the occasion towards attaining new heights of value and experience. The occasion with such zest has a drive towards exploring new elements from the past which might contribute greater massiveness and variety of contrast and drive towards adding to the mix its own possibilities which are derived from these elements.

On a basic level, the spontaneity of an occasion has the task of creating harmony in the present from the disharmony of the past--bringing together and balancing the various elements which comprise its subjective experience. It does this in several ways. The first is through the elimination of various elements of the past which may cause disharmony. The second is through the acceptance of various incompatible elements from the past which may create in the final harmony some discord and reduction in intensity. The third way is what Whitehead calls "reduction to a background." Incompatible elements are accepted, but held in a background of lowered intensity. According to Whitehead:

This is the habitual state of human experience, a vast indiscriminated, or dimly discriminated background, of low intensity, and a clear foreground. (AI, 260)

Occasions of experience in which there is a higher degree of originality and spontaneity will risk the admission of some discord in the harmony of their satisfaction in order to move in the direction of new experience. Yet, discord always contributes to a reduction in intensity, and the goal in such occasions is the maximization of both massiveness and intensity and therefore the maximization of beauty and value. The most effective means of accomplishing this goal is through preserving both massiveness and intensity in the movement from disharmony to harmony through the introduction of what Whitehead calls "Appearance".

"Appearance" is the term Whitehead uses to describe a "procedure of simplification" whereby the past in its variety becomes localized and unified in a particular region of the occasion. Appearance results from the creativity of the occasion. In its creative transcendence, the present occasion creates a new system of prehensions which supercedes the many prehensions from the occasion's past. This new system of prehensions preserves the richness and variety from the past since the past "is in the background as explanatory of the procedures by which its rich variety has been saved." (AI, 261) The variety of affective tone from the past is, in Appearance, transferred to the new system such that the intensities of the elements from the past are redistributed in a unified and localized region of the occasion. The variety of elements is simplified, but in the redistribution of intensities, the massive distinctiveness of feeling is saved. Whitehead sums up the function of Appearance in the following way:

Appearance combines massiveness with intensity by unifying the diversities of objects. It simplifies the objects and precipitates upon the simplification the qualitative contents of the given world. It saves intensities and massiveness at the cost of eliciting vivid experiences of affective tones, good and bad. It makes possible the height of evil; because it saves both from a tame elimination or a tame scaling down. (AI, 261)

It follows that one ramification of Appearance is in increasing the intensity of discordant feelings as well as harmonious feelings. Yet at the same time beauty and value are maximized in the occasion, and appearance is useful in this regard. A drawback with the procedure of Appearance is that the present can, through this procedure, lose its high degree of correspondence with the past. It can, thus, fail to remain true to the past. When this happens, the reality of the past becomes obscured and sacrificed to value in the present. However, the value which is attained becomes a questionable sort of value if it is not true or accurate in terms of the past. Therefore, value is fulfilled when it is not simply the enjoyment of an illusion, but is indeed true, and there is a conformation between appearance in the present and reality in the past. Value, in this way, has an accurate basis for contributing to the future. (AI, 267)

Value and Anticipation. Value and beauty have to do with an occasion's self-enjoyment. Yet the occasion's enjoyment of itself also includes an "enjoyment of itself as alive in the future" through anticipation. Therefore, one factor in determining the degree of enjoyment or value contained in an occasion of experience is the occasion's anticipation of its future objective existence. Indeed, Whitehead's Category of Subjective Intensity suggests that the subjective aim of an occasion's

experience entails an aim at intensity of feeling both in the immediate concrescing subject and in the relevant future.

This double aim--at the immediate present and the relevant future--is less divided than appears on the surface. For the determination of the relevant future, and the anticipatory feeling respecting provision for its grade of intensity, are elements affecting the immediate complex of feeling. (PR, 27)

Hence, an "anticipatory feeling" of the possibility of contributing value for some occasion in the future gives rise to a novel pattern of contrast in "the immediate complex of feeling" such that there is heightened enjoyment and value in the present. The present subjective occasion feels with immediate effective intensity the elements of its anticipated future which are present in concrescence by reason of the real potentiality for them to be derived from it. This anticipation provides an added measure of intensity to the concrescence. Because of this, part of the enjoyment of the present arises from its consideration of itself as contributing to the future. In Whitehead's words, "the inevitable anticipation adds to the present a qualitative element which profoundly affects its whole qualitative harmony." (AI, 269) The anticipation of itself as a instrumental value adds to an occasion's intrinsic value.

To this point, the discussion has focused on the value or beauty which is intrinsic to a particular occasion of experience and has tied this value to the various temporal elements intrinsic to the occasion's experience. This is as it should be since the value of any thing in the universe is dependent upon the value of the actual occasions which make it up. As Whitehead has established: "Morality is always the aim at that union of harmony, intensity, and vividness which involves the perfection of importance for that occasion." (MT, 14) In this way,

morality is associated with the maximization of value in an occasion. Yet, "morality of outlook is inseparately joined with generality of outlook," (PR, 15) and the occasion finds itself allied with the effort at increasing value in the wider universe. Value in the universe is increased when an occasion of experience maximizes the beauty available to itself and constitutes itself in such a way that it facilitates the experience of beauty in future occasions. An occasion can contribute to the increase of overall value in the universe by introducing some discordant feelings which push future occasions towards new perfections in the service of adventure. However, these discordant feelings cannot be dominant and the occasion must itself enjoy considerable strength in order to make a valuable contribution to the future since "a weak individual exerts a weak influence." (AI, 292)

GOD

The purpose of this section is to introduce the process understanding of God and relate God to time and value in occasions of the world's experience. This will be preparatory for including God as a necessary part of the process ontology of human aging.

Whitehead's ontology has been identified by some of his interpreters as a "social doctrine of being."⁵ Actual entities form the basic building blocks for the ontology, but it is the relationships and

⁵ Daniel Day Williams, "How Does God Act: An Essay in Whitehead's Metaphysics," in Eugene Freeman and William L. Reese (eds.) Process and Divinity (LaSalle, IL: Open Court, 1964), p. 164.

interdependence among the entities which give ontology a distinctively social character. Each actual entity in its experience is temporally related to past actual entities which form the basis for its reality and are re-enacted in its concrescence. Also, each actual entity in the process of its own self formation anticipates its future objective existence in actual entities which supercede it. The degree of value of actual entities is dependent upon the past objective reality from which they arise and the enjoyment of the anticipation of themselves as alive in future actual entities, as well as their own creative existence.

Thus, actual entities cannot be viewed as isolated, windowless monads, but are creators of time and value in the universe as they are viewed in social relationships. For Whitehead, the social doctrine of being includes God and God is viewed as an actual entity in relationship to other actual entities.

Although God has a special function in the social network of reality, God is not to be seen as an exception to the principles which govern process and reality. As Whitehead indicates:

God is not to be treated as an exception to all metaphysical principles, invoked to save their collapse. He is their chief exemplification. (PR, 343)

Like other actual entities, God is presented by Whitehead as dipolar with both a physical, reactive pole where the world is prehended (consequent nature) and a mental, active, creative pole (primordial nature) where the novel possibilities (eternal objects) which God envisions for the world are located.

On the mental side, God is the eternal "unlimited conceptual realization of the absolute wealth of potentiality." (PR, 343) God is

the locus of all possibility and potentiality and as such is the origination of all novelty. Apart from the activity of this primordial side of God intervening in the world, "there could be nothing new in the world, and no order in the world." (PR, 247) Daniel Day Williams captures something of this indispensable role of God in moving the world towards newness in the following Whiteheadian definition of God: "God is that reality in and through all things which makes possible the response of life to the lure of fulfillment beyond the present."⁶ In the function of giving novelty and possibility to the world, God's "particular relevance to each creative act as it arises from its own conditioned standpoint in the world constitutes him the initial 'object of desire' establishing the initial phase of each subjective aim." (PR, 344) The primordial nature is associated with God's function as providing for every occasion the "initial aim" from which it takes its distinctive subjective aim. In this sense, God is seen as the "principle of concrescence" since God is "that actual entity from which each temporal concrescence receives that initial aim from which its self causation starts." (PR, 244)

God acts primordially by presenting to each occasion the limits of possibility within which it can freely and creatively determine its own existence. In the sovereign functioning of the primordial nature, God sets the limits of possibility and what is to be excluded in any occasion's experience in line with God's own integrity of being and creative vision. The initial aim which originates from God has two key

⁶Daniel Day Williams, God's Grace and Man's Hope (New York: Harper & Brothers, 1949), p. 52.

functions in setting these limits. First, it determines what particular locus in the universe will be occupied by a particular occasion. This determination, consequently, establishes what occasions of experience will constitute the past actual world of the occasion and limits an occasion's givenness. (PR, 67) Second, the initial aim in constituting the initial phase of the subjective aim of an occasion sets limits on the kind of satisfaction the occasion will achieve. In this respect, the initial aim consists of "gradations of relevance of eternal objects" or gradations of possibility from which the occasion's own self determinative subjective aim is selected. Since the subjective aim is an aim at intensity, the particular possibilities from God which are selected in the aim will be determined by their degree of compatibility with other elements re-enacted from the occasion's past.

Those of God's feelings which are positively prehended are those with some compatibility of contrast, or of identity, with physical feelings transmitted from the temporal world. (PR, 247)

The point is that God's primordial nature provides the possibilities and sets the general limits for the occasion's experience, but there is room within which the occasion can specify and decide its own aim and maximize its own value within these limits. In this way, God enters into the determination of each occasion, but does not completely determine each occasion.

The consequent nature of God is a physical side in that it reacts to the experience of the world. This derivative reactive side of God prehends the creative advance of the world. The consequent nature is the way God takes the world into God's self. God "inherits from the temporal counterpart according to the same principle as in the temporal

world the future inherits from the past." (PR, 350) In this way, God prehends the world such that it is re-enacted in God's consequent nature. One difference between this re-enaction and the re-enaction of the past in other entities is that God re-enacts with completeness. The past is never lost, nor does it become indistinct in God as it does in the rest of the world.

The world is at once a passing shadow and a final fact. The shadow is passing into the fact so as to be constitutive of it. What becomes shadow and incomplete in the world, retains clarity, distinctness, and completeness in the 'fact' of God. (RM, 85)

God's consequent nature is the basis for the "unfading importance of our immediate actions which perish and yet live for evermore." (PR, 357)

God "saves" the past from obscurity. In reacting to the world and "saving" its past, God manifests a connection or share with the concreteness of the world. The reaction to the world on God's part has its effect on God. What happens in the world makes a difference to God. God responds concretely and completely to every event in the world by taking it as a datum into God's own life. Yet, God does not simply take the datum into the consequent nature as it is. In the consequent nature there is an interweaving of the physical side of God with God's mental vision such that the datum is prehended in a particular way. The datum from the world is prehended by the consequent nature in accordance with God's subjective form derived from the subjective aim of God's creative vision for the whole world. Nothing in the world is lost, but as the world is "saved", the consequent nature judges and transmutes the evil which is prehended according to the dictates of God's creative vision. God's aim is the harmonious integration of all the data from the world

in a unified satisfaction which maximizes the intensity of all. In moving towards this aim, the data are acted upon.

The revolts of destructive evil, purely self-regarding, are dismissed into their triviality of merely individual facts; and yet the good they did achieve in individual joy, in individual sorrow, in the introduction of needed contrast, is yet saved by its relation to the complete whole (PR, 346)

In including and evaluating the data from the world in line with the divine creative vision, God's consequent nature passes the "judgement of a tenderness which looses nothing that can be saved" and "uses what in the temporal world is mere wreckage." (PR, 346)

God's function in the primordial nature is in acting on the world to provide newness and order and thus a framework within which the world can fulfill itself. God's function in the consequent nature is to respond to the world by taking it in and saving its value. Both of these functions involve God in the realm of time and value.

God and Time

Daniel Day Williams has pointed out that traditional theological formulations have tended to separate God from the category of time. He traces the separation back to the neo-platonic elements in Augustine which attribute to God a timeless and changeless character. In the analysis of phenomenological views of time in chapter one of this study, the emphasis was placed on Augustine's sense of time as "present" with dimensions of past, present, and future being imposed on this metaphysical "present" through the activity of human consciousness. This determination of a metaphysical present can be associated with Augustine's understanding of God as absolute, timeless, and unchanging

to whom all things are present. Williams recognizes this particular focus of Augustine as a one sided abstraction which has been handed down to theology through the ages.

For St. Augustine, all things are caught in the predetermined web of God's absolute, non-temporal, impassible, unchanging power. He bequeathed that doctrine to later theology.⁷

At least one result of separating God and time is the creation of a gulf between what goes on in the temporal world where human aging occurs in time and what goes on in God's experience. If God is the source of potentiality and one who "saves" all actual experience, then the reconnecting of God with time and the temporal aging process can provide a new resource for considering aging as a process which passes in time, but is also creative of time and experience. Such a reconnection can also set the aging process of an elderly person within a broader temporal context than that of his/her world. Whitehead moves in the direction of such a reconnection.

Whitehead has referred to God as the non-temporal actual entity (PR, 7, 40, 46) which appears to be a reference to the primordial nature of God rather than God as a totality. The primordial nature is "eternal" and infinite. There is an aspect of unchanging, timelessness to the potentiality which is ever present there. The primordial nature contains all of the possibilities which ever have been or will exist in the world. There can be no more or no fewer possibilities than are located there. Thus, the primordial nature has the characteristic of an immutable,

⁷ Daniel Day Williams, The Spirit and The Forms of Love (New York: Harper & Row, 1968), p. 102.

absolute structure of being. It affects the world but is unaffected by the world or time. Yet, Whitehead conceives of God as more than a non-temporal entity. There is an aspect of God which is related to temporal categories, and indeed, there is process in God.

God is to be conceived as originated by conceptual experience with his process of completion motivated by consequent physical experience initially derived from the temporal world. (PR, 343)

One the one hand, there is God's primordial nature--eternal--finally complete--unchanged, but on the other, there is the consequent or derivative nature which is the ground of concreteness, change, and temporal relatedness in God. The consequent nature is "everlasting" since it immortally enshrines the past temporal world. The everlastingness of the past temporal world in God places the temporal world in God and therefore implies a temporal aspect to God's nature. Whitehead makes a point to identify the consequent nature of God as the locus of temporal activity which has been transmuted into living ever-present fact and not temporal activity itself. (PR, 35) In this way, he seems to resist affixing a temporal nature to God. Yet in the consequent nature, there is a process which resembles epochal time with its movement as God "completes the deficiency of his mere conceptual actuality." (PR, 349)

There is a movement or creative advance as new elements from the temporal world are added to earlier elements. There is also a sense of God both before and after adding a particular element. This is God's growing, personal side. This personal, growing side, by the "weaving of God's physical feelings on his primordial concepts" (PR, 345) has a determining affect on what eternal possibilities of God are relevant to the initial aim of a temporal occasion. God is temporally related to and intimately and personally involved in the world by: 1) providing each temporal

occasion with its relevant novel ideal, 2) prehending with completeness the objective occasion which achieves the status of fact and perishes, 3) again providing a new relevant novel ideal for new occasions based on God's knowledge of the past. In order for this involvement to proceed, there needs to be a "fusion" of the primordial and consequent natures. God's appetite for a temporal occasion to achieve the ideal presented to it is fused with the data in God received from the world process. (MT, 94) In the final analysis, then, God is a unified composition who as a whole is everlasting (weaving of the consequent on the primordial), but envisions all possibilities eternally. Given this understanding of God, is it possible to speak of God as temporal?

John Cobb argues that a Whiteheadian relating of God and time makes more sense if God is viewed as a "personally ordered society" rather than a single actual entity. A personally ordered society is a serial string of actual entities which are temporally contiguous and have continual inheritance. (PR, 34-35) Cobb's argument that Whitehead's God closely resembles this grouping of actual entities is based on several points:

- 1) If God's nature includes process and God's process must resemble concrescence (in line with the metaphysical conditions applicable to an actual entity), then God's appetite would logically have no efficiency for other occasions except through the satisfaction. Yet God does have efficacy which seems to derive out of the concrescence itself prior to what is spoken of as completed satisfaction in an actual entity.

- 2) God as an actual entity will never be completed, but Whitehead refers to God's satisfactions. (PR, 32) In his usual way of understanding finite actual entities, Whitehead identifies the satisfaction as marking the end of the occasion.
- 3) If God as an actual entity has an internal process which will never be complete, yet also has satisfactions and efficacious appetition, then the process in God as epochal concrescence seems to resemble more what takes place between occasions than within occasions.

Cobb's conclusion is that Whitehead's understanding of God as an actual entity raises problems of inconsistency in his doctrine of God. A more consistent doctrine results when God is understood as a personally ordered society with complete self-identity and complete prehension of the past actual world than as an actual entity.⁸ Based on this perspective, God is at any moment an actual entity, but viewed as an entity with a past and a future, God is an infinite succession of divine occasions of experience. Adopting Cobb's view of God as a personally ordered society means an acceptance of God as temporal in the sense a personally ordered society is temporal. A temporal God would have, with each occasion, the past temporal modality of re-enaction where God completely prehends the immediate past occasions of experience in the world and the past actual occasions of God's experience such that a

⁸ John B. Cobb, Jr., A Christian Natural Theology (Philadelphia: Westminster Press, 1965), pp. 185-192.

complete past is re-enacted in God. This complete prehension of the past is God's everlastingness re-enacted in each moment of God's existence. The present temporal modality in God's immediate experience is God's transcendence of the past and fusing of it with the eternal unchanging possibilities in God's mental pole. The future temporal modality in the immediate internal process of God is the anticipation of what God will be as ideal for concurring occasions in the world and for God's self in the future. Thus, God is not simply or predominately appetite for God's future self and the world, but includes in God's nature re-enaction of God's past and the world's past and fusion which transcends the past and combines it with the eternal, unchanging, relevant possibilities for the future. Viewing God as a temporal personally ordered society takes away some of the confusion about process which exists in God viewed as a single actual entity. It also provides a view of God as experiencing epochally each epochal occasion of the world's experience. This intimacy between God's epochal experiences and the world's epochal experiences heightens the personal tie which exists between God and world more than when God is considered as a single incomplete actual entity. The satisfaction of one event in God's experience becomes the basis for new possibility in even the most insignificant event in the world and the satisfaction of this single event in the experience of the world becomes completely re-enacted in God. There is a direct tie between events in God's experience and events in the world. In this way, God is in intimate contact with the world and its creatures by feeling, re-enacting, and preserving in each event of God's experience what has been experienced in the past by every creature. Also, God

offers forth God's eternal and relevant possibility which has been anticipated for each conerescing occasion in the world. These possibilities proceed from God's transcendent, unchanging, eternal side as appetition and anticipation, but it is a side which has been influenced in its ordering by fusion with the world as re-enacted in God. This view affirms both God's eternal transcendence and God's intimate everlasting immanence with the temporal world.

God and Value

God's creative vision is towards "the final Beauty with which the Universe achieves its justification." (AI, 295) In approaching this final Beauty, God's subjective aim is at the richest possible synthesis of value which can be attained in the universe. Yet the achievement of such an aim for God involves a cooperative venture between God and the world. In understanding how God actualizes value for God's self and in the world, it is necessary to explore the relationship between value in God's primordial nature, God's consequent nature, and the world.

The primordial nature of God is the complete source of all possibility and value. Whitehead notes that God is "complete in the sense that his vision determines every possibility of value. Such a complete vision coordinates and adjusts every detail." (RM, 147) God has a vision of goodness and value which is based on the grading and ordering of eternal objects such that their actualization and harmonization will produce the greatest value and intensity. Yet, the eternal objects or possibilities for value which comprise God's primordial

nature are only potential for value and not in themselves actual values. They are in and of themselves "conceptual" in nature. Thus, God, in abstraction from the world is "the unconditioned conceptual valuation of the entire multiplicity of eternal objects." (PR, 31). This conceptual valuation is eternal and unchanging, but its deficiency is that it lacks actuality. It exists only in the mind of God and not in the actual world. Since God's primordial nature is "deficient in actuality" (PR, 34), it requires for its completion an integration with the physical prehensions of occasions of experience in the actual world. Therefore, "the purpose of God is the attainment of value in the temporal world" (RM, 97) where value achieves concrete actuality. In accomplishing this purpose, God does not impose values on the world to be actualized, but presents values to each occasion of experience for its own consideration. God is the "lure for feeling" (PR, 344) who urges the temporal occasion towards the maximization of value which is within its reach.

God's subjective aim is the vision of actualizing the primordial possibilities so as to produce a maximum of harmony and intensity. Yet, God is limited in the achievement of this vision by the final degree of value which each occasion decides to actualize. In the capacity as lure for feeling, God does set the stage such that, ideally, actual value would be maximized in each occasion of experience if the occasion decided to do so. The stage is set through God's use of "novelty" and "order". As Whitehead suggests: "Order and novelty are . . . the instruments of his subjective aim which is the intensification of 'formal immediacy'" (PR, 88). Novelty is introduced by God through presenting an initial aim of new possibilities to each occasion of

experience. Order is introduced through a grading of these possibilities such that they are relevant to the particular occasion in question. In this way, the occasion is confronted only by those new possibilities which are within its grasp and is not frustrated by a goal which is beyond its reach given its particular situation in the world. In addition, the occasion, by being presented with this graded relevant ordering of possibilities, is able to choose an ideal which enables it to fit, in an orderly fashion, into the continuity of the emerging universe. Order also contributes to setting the stage for the maximization of harmony and intensity through the occurrence of groups or societies of occasions with a particular form of togetherness. The creation of societies of occasions is a way of promoting greater intensities, because higher, more complex occasions, which are only possible in structured societies, are the ones capable of the greatest intensities. As Whitehead affirms: "the dominance of societies, harmoniously requiring each other, is the essential condition for depth of satisfaction." (PR, 93) In addition, Whitehead suggests that only societies can support life. (AI, 207) God does not impose this form or structure on groups of occasions, but lures such groups into relationship by providing initial aims to particular occasions which can facilitate such groupings. By introducing order and novelty, God makes it possible for the world to exist.

On the primordial side, God is the source of values and vision in the creative advance of the world, but without the cooperation of the temporal world in actualizing this vision, it would have little meaning. Whitehead sums up the relationship between God's creative vision and the world in the following way:

Apart from God, there would be no actual world and apart from the actual world with its creativity, there would be no rational explanation of the ideal vision which constitutes God. (PM, 151)

God provides the conditions under which value can be actualized in the world. But it is only through God's response to and re-enaction of the values actualized in the world that actual value can be attained by God. Thus, the relationship between God and the world with respect to value is not simply a one way relationship in which God makes the attainment of value possible for the world. God is in turn dependent on the actuality of the world to contribute to value in God's actual, concrete, consequent nature. The initial aim which God provides for the achievement of actual value in each occasion is for a "depth of satisfaction as an intermediate step towards fulfillment of his own being."

(PR, 105) Value which has been actualized in the world attains its everlasting and unfading importance in the consequent nature of God. As was mentioned earlier, God incorporates the past world so that nothing is lost, but the world is also transmuted and saved in the process. God's consequent nature prehends and harmonizes the actualities of the world in a unity of experience which contributes to intensity and movement in God. This harmonization of the individual harmonies actualized in the world is guided by God's own subjective aim. Whitehead sums this process up in the following way:

The wisdom of subjective aim prehends every actuality for what it can be in such a perfected system--its suffering, its joys, its failures, its triumphs, its immediacies of joy--woven by rightness of feeling into the harmony of the universal feeling which is always immediate, always many, always one, always with novel advance, moving onward and never perishing. (PR, 346)

If God is to be understood as a personally ordered society rather than a single actual entity, this subjective aim needs to be seen as

active in each event of God's experience. In each epochal event of God's experience, it synthesizes and harmonizes the values attained in the immediate past occasions of the world and the past events of God's experience. This harmonization maximizes the intensities of the various elements from the world which are everlastingly re-enacted by God. As part of this harmonization, God anticipates a relevant ordering of possibilities for the occasions of the immediate future out of the eternal, unchanging valuation of possibilities which God primordially envisions. In this way, God can be sensitive in each event of God's experience to the values contributed by the immediate past and add a creative relevant possibility for the immediate future without losing the eternal creative vision which stretches infinitely and unalterably into the future or the everlasting actual value of the past which is forever advancing in the direction of this vision.

A PROCESS TEMPORAL ONTOLOGY OF HUMAN AGING

The task of this section is to devise from Whitehead's understanding of actual entity, time, value, and God a process temporal ontology of human aging. The first step in this venture will be to relate the actual entity with the human being and especially with the coordinating center of the human which Whitehead defines as the "soul" and is defined here as the "self".

As was indicated earlier at several points, the actual entity is the final real thing of which the world is made up, and a process understanding of human beings will entail a consideration of the human as an organization of actual entities. Therefore, the human being is

first defined as a structured society of occasions which share a common form by way of their prehensions of each other. (PR, 90-91) The human as a society, thus, contains within itself other societies of occasions. It is also important to recognize that the human as a society is a part of larger societies which make up the world. Societies and groupings of occasions are a means of envisioning the way nature is ordered and organized, but in a real sense, they are all interrelated just as each occasion within a society is connected with every other occasion in the universe.

The important point about the human in understanding personhood is the recognition that the human, as a structured society of occasions, has, as the dominant element in the structure, a dominant society which is personally ordered. As was mentioned earlier, a personally ordered society is one where the common form of relatedness among occasions is through serial inheritance. The occasions are both temporal and contiguous, and thus, the object which the personally ordered society constitutes has the quality of endurance. (AI, 205) In the human, this dominant, personally ordered society coordinates the subordinate societies of the human structure. Whitehead refers to this regnant society as the "soul". In suggesting the relationship of the soul to the structured human society, Whitehead states:

The living body is permeated by living societies of low-grade occasions so far as mentality is concerned. But the whole is coordinated so far as to support a personal living society of high grade occasions. This personal society is the man defined as a person. It is the soul of which Plato spoke. (AI, 208)

The soul has endurance, but it is not to be viewed as a static entity. Rather, it is a serially ordered grouping of occasions which coordinates human activity, and through the relatedness of serial inheritance,

manifests the quality of endurance. The soul can be seen as enduring from birth to the present because of this inheritance which gives the impression of a single ontological individual.

The soul is nothing else than the succession of my occasions of experience, extending from birth to the present moment. Now, at this instant, I am the complete person embodying all these occasions. They are mine. On the other hand, it is equally true that my immediate occasion of experience, at the present moment, is only among the stream of occasions which constitutes my soul. (MT, 163)

Therefore, the person is in one sense all of the occasions of the soul taken together, but in another sense is an immediate occasion which, through the process of re-enaction and anticipation, enshrines what has constituted the person in the past and projects that into the future. The soul is a stream of personal experiences which is the thread of life. The serial succession of the soul's occasions with their activity of epochal re-enaction and anticipation gives the soul the appearance of an enduring person with temporal extension. Understanding the soul as a succession of occasions which pass and constitute the time-and age-status of the soul, but also as an immediate occasion which is actively creative in the synthesis of the past and creation of a new event provides the groundwork for viewing the aging soul as a combination of passage and perishing as well as immediate activity and synthesis.

The soul is "that succession of self-realization, each occasion with its direct memory of the past and with its anticipation of the future." (MT, 161) Identity is maintained through re-enaction and anticipation as occasions arise to ascendancy, achieve their satisfaction, and then perish. However, there is the possibility for change and newness as the past occasion perishes and becomes datum for a new novel

occasion. The soul is related to itself, in personal identity, but it is also related to the world (affected by and affecting the world) through the body.

Thus in a sense, the experienced world is one complex factor in the composition of many factors constituting the essence of the soul. . . . The world is included within the occasion in one sense, and the occasion is included in the world in another sense. (MT, 163)

As the soul develops, it re-enacts in each occasion of its existence the past occasions which make it up and the past occasions which have made up the existence of the body and derivatively the past experiences of the world which the body's occasions have re-enacted and synthesized. John Cobb suggests that present dominant occasions are related to both past dominant occasions and past occasions in the body to varying degrees. At one extreme is a present occasion of the soul that receives data from the body without significant influence from past dominant occasions of the soul. At the other extreme is a present occasion of the soul for which the body's occasions are to be negligible and data from the past occasions of the soul decisive. Most occasions of the soul fall somewhere between these two extremes with respect to influence from body and soul.⁹ This is the basis of reality for the immediate occasion of the soul, yet it is the soul's occasion that gives the final synthesis to all of this reality, and creates a familiar, but in some respects novel identity. The new identity is characterized by a dominance of the common form found in the soul's antecedent occasion, but also adds to the soul a certain newness.

⁹Ibid., p. 76.

The soul thereby synthesis creates a new fact which is the Appearance woven out of the old and the new--a compound of reception and anticipation which in time passes into the future. The final synthesis of these three complexes is the end to which its indwelling Eros urges the soul. Its good resides in the realization of the strength of many feelings fortifying each other as they meet in the novel entity. Its evil lies in the clash of vivid feeling, denying to each other their proper expansion. Its triviality lies in the anaesthesia by which evil is avoided. In this way, through sheer omission, fewer fainter feelings constitute the final Appearance. (AI, 276)

God acts in the final synthesis of identity by providing an initial aim from which the novel conerescing occasion of the soul gains its subjective aim. In this synthesis, the person discovers new worth, new confusion, or a gradual erosion of identity depending on how successfully the ideal is accomplished.

What Whitehead has been identifying as the "soul" is here labeled as the "self". This definition of the "self" differs from that of John Cobb who identifies the "self" or "I" as the transcendent organizing activity of the soul.¹⁰ The term "self" is used here in its wider designation as the soul since it corresponds more closely in this usage to the way in which Neugarten appears to identify the "self" as the locus of the central inner organization of the personality. Labeling the "soul" as the "self" places the focus on the "self" as the coordinating center of the person--that inner center which is externally visible as personal identity or personality. This self is temporal because it includes in itself as a whole its past occasions and their future anticipation. It is not a substance filling a present span of time and acting

¹⁰ See John B. Cobb, Jr., The Structure of Christian Existence (New York: Seabury Press, 1979), pp. 107-124; and John B. Cobb, Jr., Theology and Pastoral Care (Philadelphia: Fortress Press, 1977), pp. 12-13. "Self" and "I" are here viewed as the transcendent organizing center of the soul or psychic life.

within this time, but has the potential for temporal extension because of the passing of events which in themselves are its means for becoming and being. The self also includes in any occasion of its experience the re-enaction of its past, its own transcendence over and synthesis of that past in self-creation, and the anticipation of itself as datum for a future occasion of the self and its subordinate bodily societies. There is a temporal continuity in the self as well as a becoming of this continuity in every occasion. The temporal setting in which the self exists is the self's past and future as these are participant in each occasion's own epochal creation of value and enjoyment.

The individual enjoyment is what I am in my role of a natural activity, as I shape the activities of the environment into a new creation, which is myself at this moment; and yet, as being myself, it is a continuation of the antecedent world. If we stress the role of the environment, this process is causation. If we stress the role of my immediate pattern of active enjoyment, this process is self-creation. If we stress the role of the conceptual anticipation of the future whose existence is a necessity in the nature of the present, this process is the teleological aim at some ideal in the future. This aim, however, is not really beyond the present process. For the aim at the future is an enjoyment in the present. It thus effectively conditions the immediate self-creation of the new creature. (MT, 166)

Thus, in the self, the unifying core of the human is a single temporal and normative thread of events which combine the aspects of reaction and activity and add to these a teleological vision for the future. In these unified events, value and time are created for the human. The self is not born with a collection of innate qualities indigenous to itself which simply unfold over a lifetime, nor is it an empty container which is filled and shaped by the surrounding environment as the person lives. Rather, the self is a series of events which arise out of the past, have a self-creative moment, anticipate their

within this time, but has the potential for temporal extension because of the passing of events which in themselves are its means for becoming and being. The self also includes in any occasion of its experience the re-enaction of its past, its own transcendence over and synthesis of that past in self-creation, and the anticipation of itself as datum for a future occasion of the self and its subordinate bodily societies. There is a temporal continuity in the self as well as a becoming of this continuity in every occasion. The temporal setting in which the self exists is the self's past and future as these are participant in each occasion's own epochal creation of value and enjoyment.

The individual enjoyment is what I am in my role of a natural activity, as I shape the activities of the environment into a new creation, which is myself at this moment; and yet, as being myself, it is a continuation of the antecedent world. If we stress the role of the environment, this process is causation. If we stress the role of my immediate pattern of active enjoyment, this process is self-creation. If we stress the role of the conceptual anticipation of the future whose existence is a necessity in the nature of the present, this process is the teleological aim at some ideal in the future. This aim, however, is not really beyond the present process. For the aim at the future is an enjoyment in the present. It thus effectively conditions the immediate self-creation of the new creature. (MT, 166)

Thus, in the self, the unifying core of the human is a single temporal and normative thread of events which combine the aspects of reaction and activity and add to these a teleological vision for the future. In these unified events, value and time are created for the human. The self is not born with a collection of innate qualities indigenous to itself which simply unfold over a lifetime, nor is it an empty container which is filled and shaped by the surrounding environment as the person lives. Rather, the self is a series of events which arise out of the past, have a self-creative moment, anticipate their

future and perish to become objectified in a subsequent event. In each event of the self, the self-creative moment is the transcendent creativity of the self. This transcendent creativity is here labeled the "ego". This designation has a rough correlation with Neugarten's apparent conception of the ego as the organizer of the "self." The use of "ego" in this way more closely corresponds to Cobb's use of "self" or "I" as described earlier. There is in the self this continual process of birth and death of events which inherit from and contribute to the life of each other and the world. In this way, the self, in any present epochal event of its existence, has a subjective, transcendent unique experience all its own organized by the ego, but it is an experience which arises out of and anticipates its own past and future existence and the past and future of the world around it. This world includes the immediate world of the body and the wider world of occasions in which the human bodily society exists. A person's age, marked at the present occasion of the self's experience, is not a temporal category imposed on the human society, but is established out of the various events which form the self's past experience and create a physical temporal span for the person. This physical temporal span or age is not isolated from the physical temporal span which is created by the occasions both inside and outside the human society but is in some sense a reflection of the physical time created by all the occasions of the universe, since occasions of the self are related to the world. It is in the epochal time of the self's becoming occasion that this past physical time becomes re-enacted and experienced to provide a reality for a new event in the self's life which, upon its completion, will add its own temporal

and value achievement to the self. Thus, the self has a history, but it is a history which is continually being added to as well as re-enacted.

As the self continues to experience in epochal events, there is a conformation or re-enaction which continues to preserve the defining characteristic or sameness of the self. Whitehead illustrates this with the example of knowledge of the Greek language:

. . . the life of man is an historic route of actual occasions which in a marked degree inherit from each other. That set of occasions, dating from his first acquirement of the Greek language and including all those occasions up to his loss of any adequate knowledge of the language, constitutes a society in reference to knowledge of the Greek language. Such knowledge is a common characteristic inherited from occasion to occasion along the historic route. This example has purposely been chosen for its reference to a somewhat trivial element of order, viz. knowledge of the Greek language; a more important character of order would have been that complex characteristic in virtue of which a man is considered to be the same enduring person from birth to death. (PR, 90)

The defining complex character which is inherited from event to event in the self gives the person an appearance of enduring sameness. Yet, this complex character is both refined and experienced with novelty in each epochal occasion of the self.

The successive immanence of occasion after occasion in the life of the soul will in the present occasion of experience of that life include the culmination of the successive prehensions of some particular object. In the various prehensions of it new qualities secure prominence, original qualities are present with some difference. There is thus a gradual elimination of the more special types of quality, which vary and fluctuate, from the conformal effectiveness in the tone of the final prehensions. . . . (AI, 262)

In successive occasions of the self, the complex defining characteristic is experienced in new ways and, in each occasion, becomes more refined, generalized, and conformal to the reality from which it originates.

This process of inheritance and refinement of the defining characteristic of the self is important for order and continuity in the experience of the self.

However, simple conformity or continuity, valuable as that is to contributing to order and stability across the self's temporal span, will lead to a gradual entropy in the self if the defining characteristic is not experienced with new contrasts, new possibilities, and new synthesis in each epochal occasion of the self. In order to move and grow and contribute new levels of value to its own experience and that of its future occasions and the world which surrounds it, the self's immediate epochal event needs to aim at maximizing its own value through balancing massiveness and intensity and contributing newness to the value it has inherited and the value it will pass on to the future. Thus, in the process view, the aging self cannot be content with the simple re-enactment of and conformity to its defining characteristic if it is to maximize its experience and value. There must be the addition of something new to this complex characteristic which is passed along to the future self and its world. Whitehead suggests "the art of life is first to be alive, secondly to be alive in a satisfactory way, and thirdly to acquire an increase in satisfaction." (FR, 8) If the art of life is to be achieved in its fullness in the aging person, there needs to be an increase in satisfaction and therefore an advance of personhood. Whitehead does not directly address the aging human in his writing, but he does equate a negative stereotype of passive old age with the person who has lost the forward movement into adventure and novelty and remains content with a repetition of the past and simple conformity in the events of the self.

. . . when the species refuses adventure, there is a relapse into the well-attested habit of mere life. The original method (of living) now enters upon a prolonged old age in which well-being has sunk into mere being. Varied freshness has been lost, and the species lives upon the blind appetitions of old usages. (FR, 19)

When there is a relapse into former patterns which simply re-enact without the addition of novel possibility or relapse into cyclical rounds of experience which become codified over a particular temporal span and merely repeat themselves, the self becomes complacent with a "stabilized old age of mere survival." (FR, 23) Yet, this stabilized, repetitive pattern which is concerned with simple living and no effort towards living well or living better, can never really attain stability. Value is constantly lost in the re-enaction, and there is a "slow, prolonged decay in which the complexity of the organism gradually declines towards the simpler forms" (FR, 24) which actualize a lesser degree of value. Aging is in physical time where there is a concentration on the repetition and conformity as events pass in time to be re-enacted in future events. Yet aging also is in epochal time where there is not passage, but growth. Thus, an ontology of human aging which aims at successful aging and living better will need to consider the way value is continually increased in the events of the self by the addition of novelty, possibility, and advance to the conformal order which constitutes the complex defining characteristic of the person.

The ontology of human aging presented here focuses on the aging self rather than bodily aging since the self is the central coordinator of the human and its psychosocial center. However, it is important to remember that body and self are interrelated and interdependent. What follows is a consideration of an aging person as one who has a long

history of past occasions of the self's experience and a more narrowly defined future as a human society. The task will be to focus on the maximization of value and better living in the aging person with this particular temporal structure.

Human Aging and the Past

The past represents that which has perished and passed for the human. It has brought the aging person to a particular age and point in his/her temporal and life experience. However, if the past is in fact "being" and the basis upon which the present synthesis of the self is founded, older persons have a tremendous resource in terms of their history and wealth of experience for synthesizing a present image of the self with value and dignity and worth. Whitehead suggests, "we--as enduring objects with personal order--objectify the occasions of our own past with peculiar completeness in an immediate present." (PR, 161) However the ability to objectify past occasions with peculiar completeness and having a longer history of such occasions than younger persons, the older person has a considerable cumulative personal history upon which to base the present creative synthesis. Although becoming is not continuous, the past epochal occasions of the self and body which have perished contribute to a cumulative becoming of the self by re-enaction. There is a massiveness in terms of the length and breadth of occasions which comprise the self's and the body's personal and social history. Charles Hartshorne sees this as "a growth and indeed the ultimate form

of growth."¹¹ The more cumulative becoming one experiences, the more growth one has as a basis for reality. This reality is, in turn, the past to be re-enacted for present creative synthesis. One result of being able to re-enact and synthesize past reality so it corresponds accurately with present experience is a degree of peace and harmony in the self--a peace that embodies strength of experience in the self and beyond. This strength contributes to the promotion of intensity in occasions of experience in the future. (AI, 293)

Although conscious memory is not the major form in which the past exists for humans, it is the way in which they are most distinctly aware of the past. According to John Cobb, a person is able to remember one's own past experiences, but not ordinarily the past experiences of other persons or any other entity. Thus, one's personal memories take on an importance as one's own means of awareness of personhood and self identity. "Only memory can serve in my self understanding to determine self identity through time."¹² Because of this, it follows that conscious reminiscence would be an important means of affirming one's identity in old age. Reaffirming who one is based on the past, reaffirms reality and establishes this as a basis for self-transcendence and creative synthesis in the present. Cobb suggests the soul (identified in this study as the self) is able toprehend past occasions of itself both directly and derivatively through more recent occasions.¹³ In this way,

¹¹Charles Hartshorne, "Personal Identity from A to Z," Process Studies, 2(Fall 1972), 211.

¹²Cobb, Christian Natural Theology, p. 76.

¹³Ibid., p. 76-79.

the past is both directly and derivatively available as a foundation for present re-enaction.

Certainly there are problems with the past. Some of the past which is potentially present for an epochal occasion of the self is irrelevant to positive creative advance in the present. This would perhaps be truer with an older person who has more past experiences in his/her cumulative personal self. If the physical occasions of the body are dominant in their influence on the self, there is the possibility that they will inhibit advance in the self through entropy. Care needs to be taken to place an emphasis on those parts of the past self which have embodied "the main principles which urge forward human existence, ever renewing their vitality by incarnation in novel detail." (ESP, 151) These main principles would be the most valuable ones for re-enaction in each occasion of the self. The emphasis and value placed upon them by each occasion would perhaps vary, but the principles themselves would continue. Also problematic with respect to past occasions of the self is the fact that they become hidden and indistinct. Because of this, Hartshorne suggests "we both have, but do not fully have our past. Apart from God's perception, most of the value of the past, the vividness of its more or less intense harmonies and discords is lost."¹⁴

Even with these problems, however, the past continues to be a valuable resource in the self for re-enaction in each new novel concrescence--and this resource seems particularly appropriate for the

¹⁴Hartshorne, p. 211.

aging person who is seeking to live better in relation to him/herself and the world. The ideal aim of each occasion of the self is at the perfection which the conditions of its past--body and self in its re-enaction in the new occasion--permit. Thus, the success in enhancing identity and worth for the aging person will vary as his/her past varies. The aim is always beyond the fact attained. This is particularly important for the elderly person who may experience a decline in the functioning of bodily occasions. The lower-grade occasions of the body will atrophy, and to whatever extent they are influential, they will set conditions on the occasions of the self which supersede them. The strength and value of the conerescing occasions of the self are not to be found in a universal standard, but in the ideal aim for each occasion which introduces novel possibilities relevant to the conditions placed on the conerescing occasion by its actual world. The richness and history of the personal and social aspects of the self's past provide an important basis for value in an aging person. Yet, there needs to be a novel synthesis of this past in the present such that the elements of massiveness and intensity contributed by the past are maximized.

Human Aging and the Present

The present occasion of an aging person's self is the place where the past is re-enacted, transcended, and a novel self-creative contribution of the ego is made to the past as the self anticipates its future. To live better in this present occasion is to increase satisfaction, and Whitehead, in his discussion of wisdom, gives a perspective on how satisfaction is increased by coordinating elements from the

past with novel possibilities open to a particular occasion of the self.

Wisdom is a term which has been applied to older persons. Erik Erikson has considered wisdom as a virtue to be associated with the final stage of life. Wisdom is defined by Erikson in its many "connotations from ripened 'wits' to accumulated knowledge and matured judgment."¹⁵ In this definition, wisdom seems to refer to the accumulation and use of knowledge. Whitehead reflects something of this same thrust. In his view, "wisdom" involves accumulated knowledge, but the emphasis is on the use of this knowledge. According to Whitehead:

Wisdom is the way in which knowledge is held. It concerns the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. (AE, 30)

Wisdom refers to the way in which elements from the past are synthesized with the creative spontaneity of the present occasion of the self so that a satisfaction is reached which aims at a high intensity for both old and new elements. Through wisdom, "the whole determines what it wills to be, and thereby adjusts the relative importance of its own inherent flashes of spontaneity." (AI, 47) Accumulated knowledge is foundational for wisdom since the degree of wisdom attained in an occasion of the self is dependent upon the "width of the evidence made effective in the final self-determination." (AI, 47) Wisdom seeks massiveness, but not at the expense of intensity. It seeks understanding and coordination of the past, but it also "is the persistent pursuit of the deeper understanding" (AI, 47) which is made possible by the addition and

¹⁵Erik Erikson, Insight and Responsibility (New York: Norton, 1964), p. 133.

harmonization of new elements with those from the past. Through the exercise of wisdom, a balance is achieved in the immediate occasion of the self whereby the unified whole which is achieved "displays its component parts, each with its own value enhanced; and the parts lead up to a whole which is beyond themselves, and yet not destructive of themselves." (MT, 62) Wisdom's goal is the opening up of new perspectives, and hence, it resists simple, cumulative repetition or conformity. There is a limitation on wisdom since it cannot attain to a deeper understanding and experience than is made possible by the particular past of the self, world, and body which is available to it and the range of new possibilities introduced in God's initial aim. The newness which wisdom introduces will also not be significantly different from the past upon which it is based. Particularly in an older person where the past is massive and the complex defining characteristic has a long and dominant history, there may be significant limitations on the extent to which wisdom results in considerable change. Yet the fruits of wisdom result in an upward movement of the self in its successive occasions, and this is an important ingredient in the better life to which an aging person can attain.

In an aging person, there is always a journey upward and downward. The downward trend is the gradual decline and decay, especially in the lower grade subordinate societies of a person. "Whatever ceases to ascend, fails to preserve itself and enters on the inevitable path of decay." (RM, 153) At some point, the human societies comprising the body began this inevitable path. However, in the higher grade mental occasions of the self, there is the possibility for another process.

To the extent the self relies on the supporting societies of the body, it will experience a debilitating influence as these societies begin to decay. However, through wisdom, ascendancy can continue to be actualized in the self despite the bodily decline. New ideas which emerge in the high grade mental occasions of the self can be harmonized with past elements of the self's world and move from propositions to fact. So, in the aging human as in the universe, there are two aspects of the passage of physical time. On the one side, there is physical wasting brought on by a dearth of novelty and abundance of conformity which results in increasing entropy. On the other side, there is spiritual ascendancy which is the fruit of high grade mental occasions whose becoming continues to introduce novelty, spontaneity, and creative advance to the past which is inherited. (RM, 153; FR, 89) Through the wisdom of the self, spiritual ascendancy can occur even in the midst of bodily physical decay. This ascendancy both anticipates and projects itself into the future.

Human Aging and the Future

Unfortunately, the aging human as a structured society has a limited future. As a structured society which endures, the human society must come to terms with a limited endurance since "there is not any perfect attainment of an ideal order whereby the indefinite endurance of a society is secured." (PR, 91) There is a gradual decay, particularly in the low-grade physical societies of the body which support the ascendancy of the self. For this reason, there is a limitation on the future which a self can anticipate as a dominant society of the larger

human society. As the human ages, the self has less personal future which can be anticipated within the confines of the human society. There is some future, and even in the midst of decay in the body, the self can contribute its own novelty and value to the bodily society as well as future occasions of the self. The body and self are interdependent, and the self can even delay or to a certain extent alter the course of physical bodily entropy. Yet, the entropy does continue, and there is the increasing threat that the spiritual ascendancy of the self will be thwarted if the human society which supports it completely disintegrates. Because of this, the self, particularly in old age, cannot simply be content with its own beauty and value and the contribution this makes to its future and that of its supporting bodily society. The self's anticipation of and projection into the future needs to extend beyond the confines of its own existence and that of its body to find lasting meaning.

The self's beauty and value can be further intensified in the present, if there is the anticipation that it will be preserved in something more permanent than fading human life. "Peace" is the term Whitehead supplies to the feeling of value which "carries with it a surpassing of personality." (AI, 285) Peace is not the experience of complacency or serenity, but is a "positive feeling which crowns the 'life and motion' of the soul." (AI, 285) The feeling of peace cannot be aimed at, but comes as a gift when the self's concern with value moves beyond the interests of the self. The self's anticipation of its value moves beyond self interest and is "transferred to coordinations wider than personality" and thereby self is lost. (AI, 285) This

peace is approached when the self moves outside itself and anticipates the contribution it will make to other selves in increasing value for them.

An older person can, to a certain extent, seek to preserve value which he/she has produced by anticipating the way this value might become objectified in some other person--especially a younger person--or thing. In this way, the self, through losing itself can achieve some more lasting value and objective existence in other things or people in the world. Yet, such an investment of value on the part of the self still does not accomplish the permanent preservation of the self's value and beauty. People and things, even though they might outlast the existence of the aging human society, still, at some point, fade themselves. To preserve its value, the self in the aging society, must move to sharing in a wider totality and larger harmony than its own experience or the experience of those around it. The ultimate preservation of value is not accomplished short of its being "saved" in the everlasting, consequent nature of God. It is here that the value of the human self is taken up into the larger whole and preserved in harmony with all other achievements of value in the universe. The feeling of peace can result from the openness of the self "to ideals beyond personal limitations." (AI, 291) The eternal nature of God provides "ideals" which can increase value beyond the person's nature or ability to produce value. But the feeling of peace also results from a person's anticipation, in trust, that value and beauty achieved by the self do not fade, but are efficacious for the everlasting nature of God. John Cobb suggests peace is the result of a direct apprehension of the self's

relationship to God.¹⁶ The relationship between the self and the everlasting nature of God is potentially quite close. According to Whitehead: "the everlasting nature of God . . . may establish with the soul a particularly intense relationship of mutual immanence. Thus in some important sense the existence of the soul may be freed from its complete dependence upon the bodily organization." (AI, 208) Whitehead leaves open the possibility that the self could form a sustaining relationship with God's consequent nature which would enable it to exist even outside of a structured human society whose low-grade physical societies have disengranted. In the aging person whose self has a limited future within the confines of a human society, such a possibility would provide for a more open future beyond the human society and increase the value which comes through anticipation of this open future.

The feeling of peace which results from an extension of the self to its widest point--participation in the "Harmony of Harmonies"--is, for Whitehead, productive of the ultimate value which "calms destructive turbulence and completes civilization." (AI, 285) The feeling of being in contact with such "aims beyond the individual person" (AI, 289) is the feeling of "peace". Peace and its connection with an intense relationship to God are not to be identified solely with the aging person. This value and connection is possible for persons of any age. Yet, the particular conditions of a limited future, decaying physical supporting society, ascending self which are characteristic of an aging person heighten the importance which the value of peace and an intense

¹⁶Cobb, Christian Natural Theology, p. 135.

relationship with God can have for intensifying and strengthening the immediate experience of the aging person.

SUMMARY

Alfred North Whitehead and his followers in the process philosophical/theological movement have developed a metaphysics which incorporates in one basic ontological unit the aspects of reaction and creative activity, efficient and final causation, autonomous becoming and temporal relatedness. This basic ontological unit--the actual entity--is related to other units through the process of transition and is itself the event of experience through the process of concrescence. In its subjective experience of concrescence, the actual entity or occasion embodies the temporal aspects of re-enaction, transcendence, and anticipation in epochal time. In achieving the status of being, it establishes its existence in a quantum of physical time and becomes an efficient cause for future occasions. The value of this ontological occasion is in its coming together into a unity of feeling. Its aim in the higher, more complex occasions is towards a maximization of value and beauty by balancing massiveness and intensity in its various elements while moving the occasion towards new levels of adventure and perfection. God is related to the initial experience of each ontological occasion by setting the limits of possibility within which each occasion may develop and excluding certain possibilities. God is related to the actual unity of satisfaction which is achieved by each occasion by preserving its actual value in accordance with God's own creative vision.

A process view of the human focuses on this form of existence as a structured society of occasions. These occasions are continually perishing and becoming, reacting and synthesizing, causing and being caused. This structured society is composed of a dominant society of high grade mental occasions which is the self and lower more physical subordinate societies which are the body. The human maintains the appearance of endurance through time by sharing a common defining characteristic which is actualized in each occasion and continually passed along and conformed to by future occasions. As person ages, there is a downward trend, especially among the more physical societies of the body which are characterized by a high degree of repetition in the experience of their occasions. However, in the self, there is the possibility for an upward trend and movement away from a mere conformity of experience to a creative activity in each occasion of the self's experience which adds its own novelty to the defining character of the person. The aim in successful aging is finally at living better and the self has three major temporal and value resources for actualizing this successful aging process.

- 1) Resources from the past include the length and breadth of the past occasions of the self as they have included and passed on massiveness and intensity in a cumulative fashion. In the immediate occasion of an older person's self this resource provides a wealth of attained value which can be re-enacted. These are available to awareness in terms of memories and knowledge. Some have more value and importance than others, but are available with some degree of value to

be harmonized in the self. There is also value re-enacted from the person's immediate social setting. Friends, family, a supportive social network are all part of the social setting and provide value to be re-enacted. Such experiences as retirement, grandparenthood, changes in housing, and even physical decline are events which provide a degree of value to be re-enacted in the self in order for the aging person to experience aging fully and realistically.

- 2) Resources in the present come together under the heading of "wisdom". The immediate concrescing occasion in the older self can exercise wisdom in the creative synthesis which it is experiencing. The wise synthesis is one which coordinates the old and new elements of the becoming occasion such that they all maintain a high degree of intensity. Novel elements in the concrescence are controlled to contribute to contrasts rather than disharmonious clashes with the massiveness of elements from the past. Wisdom is reflected in the coordinate analysis of the immediate satisfaction when there is evidence of width of elements both from the past history of the self and the immediate past world of the self, but also a balance which has added new elements and preserved the intensity of all. The wise synthesis is also one which anticipates and seeks after adventure and advance in future occasions of the older self. Wisdom allows the aging person to transform and harmonize memories and values from his/her personal past with the social and physical forces

of aging. In this way, the person can fully experience the aging process without severe disharmony or disunity in his/her self or lifestyle.

- 3) Resources in the future are available in terms of what the older self can envision for itself. However, as the head of a structured human society the self in the older human has a limited future. Thus, intensity in the immediate occasion of the self is strengthened and value increased by anticipation of the self's contribution beyond itself both in other selves and things in the surrounding world and, more permanently, in the consequent nature of God. Peace is that feeling which comes as a gift and adds value to life in the older self when that self receives aims beyond itself to create value itself and contribute this value to a harmony which is beyond itself. The possibility for the older person to teach skills or talents to others, to provide a model for successful aging, or to come to terms with the end of life provides an added degree of value in the present. The belief in life after death and of God's care after death also provide value for the present life of the aging person.

Chapter Four

A GENERAL MODEL OF SUCCESSFUL AGING

INTRODUCTION

The continuity model of successful aging introduced in Chapter Two and the process ontology of human aging introduced in Chapter Three represent two perspectives on time and value in the transition from middle to old age. They each have their merits and limitations as assessments of successful aging. The continuity theory is based on empirically tested phenomena surrounding aging. It recognizes the importance of the dual values of social engagement and dedication to an inner core of value and experience in optimal aging. Yet, the continuity approach is limited by its loose theoretical framework which narrows value to the individual, fails to adequately integrate the duality of values and metaphysical perspectives, obscures the future and growth perspective in aging and lacks concern with the religious and transcendent dimensions of aging.

The process ontology of aging is based on the process philosophy of Alfred North Whitehead and his followers. It reconciles the dualism which attributes a metaphysical basis to mechanism on the one hand and creative organismic activity on the other by postulating a single basic metaphysical entity with two poles. The process approach is, thus, helpful in integrating the duality of values found in aging. It also suggests an understanding of value which includes intrinsic and instrumental aspects and an understanding of time which embraces past, present, and

future as aspects of temporal passage and personal becoming. Yet, the process ontology of aging, although it is general and comprehensive, remains untested in the light of empirical data on aging.

This chapter will seek to compare these two perspectives with the aim of synthesizing their merits and overcoming their limitations through the creation of general model of successful aging. It is hoped this general model will reflect a "more inclusive, more coherent, more adequate" model than either the continuity or process models taken alone. "Inclusive" here refers to the ability of the model to embrace a wide range of experience. "Coherent" refers to the way in which the model holds together without glaring inconsistencies. "Adequate" refers to the ability of the model to account for the empirical facts of experience.

The major strength of the continuity model is its basis in empirical description. The major strength of the process model is in its basis in comprehensive generality. The comparison in this chapter will attempt to merge these two strengths by: 1) using the process ontology as a basis for enlarging and making the continuity model more coherent and comprehensive and 2) using the empirical data comprising the continuity model to check the adequacy of the process ontology. Two questions will be used to guide this comparison and test the inclusiveness, coherence, and adequacy of the general model of aging which evolves out of the comparison. The first question is: "Does the process ontology add anything new to the continuity theory?" If it does not, then the process model is of questionable use in enlarging and making the continuity approach more coherent. The second question is:

"Does the process ontology hold up under scrutiny in the light of empirical facts?" In other words, "Can the process ontology account for the empirical facts behind the continuity theory of successful aging?" If it cannot, then the process model is of questionable validity from an empirical standpoint.

A COMPARISON AND SYNTHESIS: ONTOLOGY AND CHRONOLOGY

The process ontology of human aging emphasizes the way in which the psychosocial aging process from middle to old age is not simply a chronological movement but contains essential elements which have an ontological basis in the fundamental unit of human experience--the actual occasion. The actual occasion involves a threefold movement in its experience. It is a movement 1) from social engagement 2) to disengagement and solitude 3) to a re-engagement with the social world. In the first phase of its experience, the occasion is connected with the past and is engaged with the occasions of its past world. Its task is conformity and re-enactment at this stage of its experience. The occasion's physical pole reacts to the past world to which it is engaged and shapes its activity around this past world. The occasion's second movement is one of withdrawal. The occasion values its own solitude and autonomous experience. In its solitude, the occasion transcends the world around it and the influences from the world. It creatively, uniquely, and freely determines its own experience independently and in isolation from the experiences of the surrounding world. In occasions like those comprising the human self where mentality is high, the occasion has a significant amount of creative expression in this self

formation. The third and final aspect of the occasion's movement is the achievement of its status as a being whose self determination is complete and whose life experience, though ended, obtains objective immortality as it re-engages with the world and becomes the basis for the experience of new occasions which are coming into existence. Thus, the single actual occasion embraces, as valuable and important to its experience, both social engagement and disengagement.

Closely allied with both of these values are the metaphysical processes of mechanism and creative, purposeful activity. The actual occasion incorporates both of these processes in its threefold movement. In the first phase of social engagement, the occasion mechanistically conforms and reacts to the past social world which forms the backdrop for its experience. In the second movement to solitude and withdrawal, the occasion creatively and purposely shapes its own destiny through a unique synthesis and integration of the elements from the past to which it has earlier conformed. The third and final aspect of the occasion's experience is its achieving of completion and constituting of itself as a unique, established being. As a being, the occasion becomes a datum to which subsequent occasions will mechanistically conform and react as they begin to form. The process ontology establishes the fundamental values of aging--social engagement and disengagement/mechanism and organism--as fundamental ontological elements. Aging thus has an ontological basis.

Neugarten recognizes the value to both social engagement and disengagement as well as reaction and active creativity in her approach to aging. Yet, the emphasis is not on their general ontological status,

but rather on their prominence at different stages of the chronological aging process. Neugarten's empirically based conclusion is that beginning in middle age, there is a shift in the personality from outer directed behavior which is concerned with social roles and engagement to a more inner directed orientation which favors withdrawal, solitude, and dedication to a more self-identified and personally held set of values and life patterns. The aging process from middle to old age, thus, involves a movement from outer directed perspectives favoring social engagement to a more inner directed perspective favoring solitude and self established values. The empirical evidence which indicates a decline in social interaction in the aging process also affirms the movement away from a wide range of social involvements. Yet, even though there is a decline in social interaction with aging, the value of social engagement for optimal aging continues to be supported in empirical studies. Thus, there is a chronological movement from social engagement to a more disengaged personality structure, but social engagement continues, in general, to be important to successful aging. This movement is a developmental phenomenon in aging and seems to be analogous on a chronological level to the movement the process ontology has identified at an ontological level. The aging person does at middle age value social involvements which give some kind of status and identity as the person conforms to them. But, there is a movement in the aging process to inner directedness, withdrawal, and solitude where more personal self-creative values gain importance over outer involvements and status. Even with this inner directedness, however, there is still evidence to indicate some continuing value is placed on social engagement

where deterministic and mechanistic processes may be operating.

A strength of the process ontology of human aging is in suggesting that what appears as chronologically developmental in the continuity approach is in fact an aspect of each actual unit of existence. The values which Neugarten sees as operating in the transition from middle to old age are, in the process view, values to be associated with processes of the one ontological actual occasion. The movement from an outer directed to an inner directed orientation in the aging person has its parallel in the actual occasion's movement from social engagement, where it conforms and reacts, to solitary inner directed experience, where its own autonomous self creativity is at work synthesizing and integrating the elements of the world to which it has conformed. The empirical fact that social engagement, in general, is to be associated with value in aging in spite of a more inner oriented personality structure suggests that the aging person's effect on his/her world and need to draw support from this world continues to be important in the middle to old age transition. Neugarten has discovered that the developmental inner orientation to life in the aging process does not, in general, do away with continued social engagement and indeed social engagement is of value in aging. Perhaps this discovery has its ontological basis in the third movement of the occasion's experience where the completed occasion culminates its solitary autonomous experience by establishing itself as a being which re-engages with the world for the sake of contributing to and having the world carry on its value.

Viewing the aging process as an ontological as well as

chronological process helps establish aging as something which is part of a natural process and not typical. If the aging process is ontological in its basis, then what happens in the personality development of the aging person can be seen as a basic process in all of nature. Aging can be considered in this way as a metaphysical process which is in harmony with the overall dynamics at work in the world. Aging is not inherently evil, inferior, or something to be viewed with distain, but involves the basic ingredients of all experience. A second benefit to the process linking of chronological aging with ontological aging is in grounding the dual values and processes of social engagement and reaction on the one hand with disengagement, solitude, and creative activity on the other. The dual values and processes are not to be seen in antithesis with each other nor are they to be seen as separate and coexistent. Both of these values and processes are to be considered as aspects or movements which are part of a single ontological reality. In the single ontological reality, there is a natural flow as the aging person reacts to the world and events around him/her, withdraws to transcend, integrate, and synthesize these events, and re-engages to offer his/her unique response to the world. By viewing aging as a connected process in which the movements are joined and interdependent, some of the inconsistencies in the continuity theory caused by an unrelated dualism of values and metaphysical processes can be overcome. The aging person is not simply either reactive or creatively active nor does the aging person simply display aspects of reaction and activity in a random fashion. The process ontology demonstrates that the aging person's creative, self deterministic activity consists of

what he/she freely does with the elements inherited, reacted and conformed to/from the actual world.

In response to the question "does the process ontology add anything new to the continuity theory?", the answer is yes. The process ontology grounds and joins the implicit value and metaphysical dualism which underlies the continuity theory's conception of the transition from middle to old age. Yet, this addition which gives internal coherence and inclusiveness to the continuity theory is not valid or adequate unless it can also hold up under the scrutiny of empirical fact. The question remains "can the process ontology account for the empirical facts behind the continuity theory?" The empirical facts against which the process ontology is here tested are: 1) the developmental shift beginning at age 50 from outer directed to inner directed concerns and 2) the general empirical finding that social engagement is associated with life satisfaction.

In regard to the first empirical fact concerning the developmental shift, the process ontology does have a means of addressing the change. There is a movement in each occasion of experience which involves both outer directedness and inner directedness, reaction and creative activity. This movement continues throughout the life span in the occasions of the self's experience. Yet, the process ontology does make provision for this movement to become more internal to the self and less disposed to the world outside the body or even outside the self. As Cobb suggests, present occasions of the self are related to past occasions of the self on the one hand and past occasions of the body (which in turn are related to past occasion's of the body's world)

on the other to varying degrees. The self, thus, can conceivably be "outer directed" and more receptive to elements from the body's past. With this emphasis, the self responds less to itself. Elements from the self's past are eliminated or reduced to a background as the elements from the body's past and secondarily from the world outside the body are given prominence. Such a self would appear "outer directed". However, if the self began to eliminate or reduce to a background the past elements from the body in its experience and concentrated its experience on elements from the self's past, the self would appear more introspective and inner oriented.

Although the process ontology can allow for the shift from outer to inner directed activity, the question of why such a shift would begin in the decade of the fifties for most persons is not clearly explained solely in terms of the process perspective. The continuity theory sees the shift as developmental and although the shift is not fully or even dominantly explained in terms of social and physical events, some hunches can be made around the affects of biological and social conditions which might be conducive to such a shift. It is important to emphasize that Neugarten's continuity approach does not conceive of development in aging as primarily regulated by either biological or social factors, but by the aging person's subjective sense of him/herself as he/she assimilates and integrates these factors. The self is the central coordinator and more will be said about this later. The important point here is that biological and social factors do have their impact on this subjective sense of self.

Biologically, the aging person's body does become less efficient in perceiving, processing, and responding to external stimuli with the passage of time. There are decrements in sensory organs, especially visual and auditory, which might contribute to a sensory deprivation. There are also decrements in the nervous system with age that affect reaction time. Neugarten has already mentioned the loss of some cognitive processes related to these decrements. In terms of visible physical characteristics, there are also changes with age. Graying or loss of hair, wrinkling of the skin, decrease in height, and decline in muscle bulk and subcutaneous fat are noticeable changes in the body that occur with age. These biological changes vary in extent and timing with each individual, yet, in general, they are age related in the sense that these biological changes affect more and more individuals as persons increase in age.

Socially, there are a number of possible changes that confront the aging person. Retirement, loss of friends and/or spouse through death, adjustment in living arrangements, increasing dependency are all social factors which affect aging persons to varying degrees. Bernice Neugarten's research has pointed to a gradual decline in social interaction among aging persons in general.

Although there may be variations, the decade of the fifties is the time when many of these biological and social changes either occur or are about to occur and thus become more prominent in the awareness of the aging person. Neugarten points to the shift in time perspective in the early fifties from time-since-birth to time-left-to-live, and there is a sense in which this shift also signals a movement from

expansiveness to a winding down in the subjective experience of the aging person. Biological and social events could contribute to such a shift. But there is also a sense in which, as Neugarten's research suggests, the shift from outer directed social and physiological expansion to inner directed self concerns is developmental. Douglas Kimmel surveys the various shifts in personality which are involved in the age 50 transition to interiority in the following way:

Such shifts in personality processes suggest a lessening concern with some kind of external involvements, perhaps as a result of physiological changes (such as decreased vision, hearing, and a general slowing down . . .), perhaps as a result of physical illness and impaired ability to interact with a complex environment, and perhaps because of decreased participation in a wide range of social roles. This interiority may also reflect developmental processes. That is, as we suggested earlier, the development of the personality system may progress from a period of maximal expansion (learning new roles, developing new *mes*, and attending to feedback from others about the "rules of the game") in young adulthood through a period of relative balance between internal processes and external demands in middle age to an increasing focus on internal processes in old age.¹

In accounting for the shift in personality processes of the aging person in the fifties, the process ontology can give a general description of the shift, but it must also rely on empirical data concerning biological, social, and developmental factors which its general comprehensive metaphysics lacks. In the process perspective, there is, by age 50, a vast accumulation of elements from the self's past which have passed along from occasion to occasion in the self's successive occasions and which could become a massive accumulative influence which is attractive and valuable to the person. From age 50, biological

¹Douglas C. Kimmel, Adulthood and Aging (New York: Wiley, Sons, 1974), p. 314.

changes could also begin to make the occasions which comprise the aging person's body less effective in passing along to the self elements from the body's social world. Also, changes in the body's social world could begin to make past elements from this world less valuable and rewarding to the experience of the aging self. For this reason, the self could begin to draw more off of its own past than that of its body and world. The emphasis in the process ontological view of the shift is placed on lack of interest in the external world and increased interest in the inner world of the self. The biological and social factors influencing the aging person in his/her fifties help account for this change in interest and the timing of its occurrence.

In answer to the question: "Can the process ontology account for the aging person's developmental shift at age 50?" the answer is a qualified yes. The process ontology is comprehensive enough to allow for such a shift within the bounds of its metaphysics, but to account for the shift specifically from age 50 or during the 50-60 year range, the process ontology must be supplemented by empirical data concerning the biological, sociological, and developmental findings concerning human aging.

The second test of the adequacy of the process ontology concerns its ability to account for the general positive empirical correlation between social engagement and life satisfaction. In this regard, the process ontology provides an important description of the empirical fact, but again this description needs to gain shape from specific empirical data. The process ontology is predicated on the social and interconnected nature of reality as opposed to the view of

reality which conceives of basic entities as simply located, inter-dependent substances. Thus, process ontology underlines the importance of social engagement. The actual ontological occasion begins and ends with social engagement. Therefore, even though the self may become more "inner directed" by turning in on itself and emphasizing engagement with past elements of itself over past elements from the body, the connection of the self with its past and the body's past is not severed. The self always has the potential in the formation of its present occasion of experience, to trivialize or intensify the elements from the past self and world to which it conforms. There is always social engagement, and without social engagement, there would be no value basis for the formation of the actual occasion and no way of transmitting the value of the occasion to the future. If the self emphasizes the engagement to itself, there is a strong reliance on the continuous life patterns and values in past and future connectedness. However, an over-emphasis on the self's engagement to itself leads to the self's becoming out of touch with its wider social context. There is the possibility that the defining, continuous characteristic of the self may become less interesting as far as the social context is concerned and irrelevant to the social context. For example, when the aging person withdraws or becomes self preoccupied, there is the tendency for him/her to become discounted by society. Thus, social engagement is important, but due to the tendency for interiority in aging, the self's external engagement takes particular form. The extent of social engagement varies for the aging person and is dependent on sociocultural opportunities and personality type. Some older persons are engaged in

a wide variety of activities and substitute new activities for lost ones in the transition from middle to old age. Others are content with few role commitments and a small social network. Neugarten does, however, emphasize the importance for all aging persons of "an individualized structure of support and interactional channels." The aging self, in general, depends on an intimate and select person or group of persons who provide social and emotional support. Lowenthal and Haven have found that the presence of an intimate relationship--a confidant--for the aging person acts to offset losses such as loss of role and decline in social interaction. The maintenance of a stable intimate relationship seems to be an important means for continuity, contentment, and life satisfaction in the aging process.²

The process ontology can account for the importance of social engagement in the aging process, but it is dependent upon gerontological findings to specify the variety and type of social engagement which is available and valuable in aging.

Neugarten's empirical studies indicate that the process ontological process of social engagement--withdrawal and solitude--re-engagement follow a general pattern in aging. The process becomes turned in on the self after age fifty and the strength of the inner self processes becomes a strong factor in determining behavior. Yet, the aging person also remains engaged to his/her social world and biological and social changes which accompany aging can have their influence on the

²Marjorie Fisk Lowenthal and Clayton Haven, "Interaction and Adaptation: Intimacy as a Critical Variable," American Sociological Review, 33(1968), 20-30.

inner life. Social factors such as friends who support the self esteem of the aging person, familiar living arrangements, social programs and financial assistance to promote the welfare of elderly persons can have positive value effects as these influences from outside the person are harmonized in the aging self with continuous inner life patterns. Good health and physical competence are also potentially valuable ingredients to be re-enacted and harmonized with inner life patterns in the self. Yet, social influences such as loss of longtime friends, spouse or relatives and radical changes in living surroundings can clash with life long continuous patterns and values for life. The same is true of declining health or physical disability which might accompany aging. Thus, in the stage of inner withdrawal, the aging self will need to deny or trivialize these potential conflicting elements at the risk of living inner patterns and values which are out of contact with reality or it will need to actualize new possibilities for synthesizing these influences with inner life values and patterns as a way to heighten harmony and alleviate discord in preparation for a realistic and value contributing re-connection with his/her social world.

A COMPARISON AND SYNTHESIS: THE SELF

The process ontology of aging conceives of the self as a dynamic entity which is the coordinating center of the person. It is constantly in process, drawing on the past, transcending that past in the present, and contributing to the future in a successive series of occasions. At any one point, the self is the present actual occasion of the self's experience. This present occasion enshrines what the

person has been in the past, and adds its own creative synthesis and unique elements to this past and projects this unique existence into the future. The present occasion of the self is where the transcendent creativity called "ego" is at work synthesizing, organizing, and integrating. This ego is the organizing principle of the self. It organizes the accumulated elements from the self's past and synthesizes these with new elements. It harmonizes and intensifies the elements from the past as it anticipates the present occasion's impact on the future self and its world. Taken as a whole, the self is a stream of personal experiences which is the thread of life. In their activity of epochal re-enaction and anticipation, the self's occasions in serial succession give to the self the appearance of endurance and temporal extension. The dynamic, successive self gains continuity and order throughout the successive conformity and re-enaction of each occasion of the self to its past and anticipation that each occasion will be preserved and conformed to in the future.

The benefit to adopting a process ontology of the self is in the way its dynamic nature provides for both continuity and change in each occasion of the aging person's self. In its present occasion, the self has continuity with the past through re-enaction, but it also opens itself up in the present to a new synthesis and integration of the past in which new elements are added. In a sense, the self is "new every moment" since each evolving occasion has the possibility for uniqueness and newness as well as conformation and continuity. Each forming occasion is open to elements from the past and to elements from God's primordial initial aim which provide for novelty and newness in

the self. By considering the self as a series of epochal occasions which conform and anticipate as they come into existence and perish, there is an ontological provision for newness and change to enter the self's experience with any occasion. The self is able to continually open itself up to new elements and close itself off for its own autonomous experience. The aging self is not left to simple conformity and continuity, but has the possibility for creative novelty which leads to constructive change. In aging there is the possibility for transformation of personhood.

It is important to note that this transformation of personhood does not destroy the defining characteristic or sameness of the self. The self retains its enduring character as it forms through successive occasions. As the self continually develops in successive occasions, the defining characteristic is experienced in new ways. However, in the midst of process the new particular experiences of the defining characteristic, gradually, in successive occasions of the self, give way to a more generalized, refined reality. This generalized reality is the defining characteristic of the self devoid of particular trap-pings which fluctuate or vary from occasion to occasion. Thus, especially in the aging person, the defining characteristic's essential and constant qualities are clearer and more distinct from the qualities which vary from occasion to occasion. This defining characteristic could be identified with Neugarten's "personality type" which remains relatively constant across the life span.

In comparing the process view of the self with Neugarten's view, there appears to be a similarity between continuity theory's concern

with the self's central core of values and the process ontology's defining characteristic. There also seems to be a parallel between the process self's "ego" function as the organizing principle of the self and person and continuity theory's "ego" which is the organizer of the self (inner manifestation of the organization) and personality (outer manifestation of the organization). In both of these views, the self has a self transcendent dimension which is identified as the "ego". It is that part of the self which creatively transcends the self. The major difference between the process ontology and the continuity theory with regard to the self is the tendency of the process ontology to view the self as dynamic and continuity theory to see the self as static in the aging process.

For Neugarten, the self becomes institutionalized with the passage of time. It becomes stabilized around a central core of values and habitual patterns and becomes a "socio-emotional institution." The emphasis is upon continuity and consistency in the self. In old age, the stabilized self becomes "more like itself". Neugarten's concern with the stability of the self does compare with the process ontology's concern for order and continuity in the self which is preserved by the self's enduring defining characteristic. However, viewing the self as a continuous, stabilized substance which becomes more individualized and institutionalized with time detracts from conceiving of the self as dynamic and growing. Neugarten does want to emphasize the creativity and self determined aspects of the aging person. The aging person is not simply reactive, but is active. Yet, the active aspects of the aging self take on a static, ossified, habitual pattern when

continuity, institutionalization, and stability in the aging self is emphasized. It is difficult to determine how growth takes place in this framework unless it is defined as the gradual unfolding of what is already in the self at its deepest and most fundamental levels. This is a valid way of defining growth and Erik Erikson and other ego-psychologists have considered human growth and development from the perspective of a gradual unfolding of innate characteristics. The process ontology recognizes growth of the self in this regard as well. As was mentioned earlier, there is a gradual refining and generalizing of the self's defining characteristic in successive occasions of the self. There is a growth of the self as the defining characteristic's constant and essential core nature emerges from the particular and special appearances of this characteristic which vary from occasion to occasion.

Yet, there is another sense in which the self grows in aging which the process ontology incorporates, but the continuity theory seems to miss. Growth of the self involves more than a simple conformity or continuity in which the core of the self becomes more prominent. Growth also involves the possibility for novel additions to this core defining characteristic. In the continuity model, the "ego" seems to organize and adjust to the environment based on the core values and patterns of the self. In the process ontology, the "ego" organizing begins with the core values and patterns of the self and elements from the person's body and world which have been inherited from past occasions. But the ego organizing in the process ontology is a unique transcendent creativity in each occasion of the self's experience. It builds on the past in integration and synthesis of elements from the

past self and world, but it also is able to incorporate additional elements which are relevant to the elements from the self and body's past, but are nonetheless new and novel elements which add to and can be harmonized with the past. The new relevant elements are introduced to the occasion by God's primordial initial aim. Whereas in the continuity theory, the ego transcends the self by transcending those aspects of the self which are peripheral and fluctuating; the process "ego" not only transcends the aspects of the past self which are peripheral and fluctuating, but harmonizes and intensifies elements of the self and body's past while adding relevant novelty and creativity as part of the synthesis. The newness which is added in the present occasion's synthesis is never a radical shift or change, but remains relevant to the defining characteristic. Thus, this novelty never disrupts the enduring sameness of the self due to the pervasive power of conformity in the self's development. Yet, the self, through the addition of new elements in each occasion of experience, does have the potential for growth and change which is not simply based on an innate unfolding, but is based on God's initial aim which comes from outside the self in each occasion of its existence. In this way, change and growth are not programmed and circumscribed from birth, but are a product of the continuing, free exchange between God, self, and others in each moment of their existence.

This more comprehensive aspect of the process ontology which defines growth in terms of newness and change enlarges the conception of growth which is found in the continuity theory. Creativity in the process view of aging is not simply the actualizing and harmonizing of

value which already exists in the self from its past, but involves the further dimension of adding new elements to the "ego" synthesis and integration of elements from the self's and body's past. In this light, it seems possible to answer "yes" to the question: "does the process ontology of the self add anything to the continuity theory?" The process ontology does provide for a new conception of growth in aging in a way the continuity theory does not. The dynamic process nature of the self in the process ontology makes possible a more comprehensive and coherent understanding of the way novelty enters the self's experience, than does the static, stabilized, conception of the self in the continuity theory.

In aging, the self is commonly confronted with physical limitations which are the result of the natural physical winding down and the diseases which occur with age. There are also social losses brought about by retirement, financial declines, shifts in living arrangements, and death of important others. The process definition of growth is not simply a newness and change for the sake of novelty, but in the light of the empirical facts of aging, growth is a means of expanding the self such that it actualizes new possibilities which constructively harmonize the consistent life patterns of the aging person with the physical and social changes. In this way, the self does not have to unrealistically deny its physical and social experiences nor its consistent patterns of life, but can embrace these both by adding new elements which will transform and harmonize their discordant contrasts.

Yet, the further question remains: "Can the process ontology

account for the empirical facts behind the continuity theory of successful aging?" The continuity theory's assumption is the self becomes stabilized and institutionalizes over time and successful aging is based on a continuity of life style focused on commitment to an inner core of values and patterns. This assumption, especially as it concerns the institutionalization and stabilization of the self, is based largely on empirical evidence that there are no age related changes in socio-adaptional processes. The implication is that there is no sharp discontinuity in adaptational and coping styles with age. The organization of the self thus tends to be continuous and stable over time with no dramatic shifts.

The process ontology moves in the direction of accounting for the self's continuity and stability in aging with its emphasis on the self's defining characteristic which is passed along the series of the self's occasions to give the appearance of endurance. There is a high degree of conformity and order in the occasions of the self through the successive re-enactment of this complex defining characteristic of the self. The self maintains its stability and identity through this re-enactment in each occasion of the self's experience. The aging self also becomes "more like itself" in the sense that the particular and special qualities of this characteristic which fluctuate and vary from occasion to occasion tend to move into the background as the self develops and the essence or general qualities of the characteristic become more pronounced. This defining characteristic in its generality and essence can be identified with the inner core of values and patterns which remain relatively stable in the aging self. The process ontology emphasizes

the dominance of conformity in the maintenance of the self's defining characteristic, yet there is the possibility for the addition of new elements which are relevant to the defining characteristic, and do not radically alter it when integrated with it in an occasion of the self's experience. Possibility is underlined here because an occasion of the self can choose to simply re-enact the past, conform, and thereby actualize the novelty and spontaneity available to it on a low level. The social and physical changes confronting the aging self could be such that there are no radical conflicts between these changes and continuous life patterns and values. In this situation, the elements could be simply harmonized. If there were minor conflicts, the elements involved could be trivialized or reduced to a background. In this case, the self could continue to focus on consistent life patterns as the main elements around which experience could be stabilized. A particular configuration of elements from its past would maintain consistency with little change. Even with this dominance of conformity in the life of an occasion, the occasion still changes albeit slightly. The self is never exactly stabilized and institutionalized. If it is not advancing, then it is declining. Thus, it appears possible in the process ontology to account for continuous socioadaptational patterns in the self with the provision that these patterns are never fully stabilized. This would also seem consistent with Neugarten's recognition that changes do continue to occur, although the emphasis is on continuity rather than change.

A COMPARISON AND SYNTHESIS: TIME

The process ontology of aging sets the stage for an understanding

of a person's temporal framework as something that evolves out of the development or process of the person and fully embraces the temporal modalities of past, present, and future. In the process ontology of the aging self, time is associated with two processes. On the one hand, the aging self is involved in the temporal process of passage, and on the other, the aging self is involved in the temporal process of growth and becoming.

The temporal passage of the self is marked by the transition or passage from one occasion to another. A person's chronological age is calculated by this passage which is measured in quantified temporal terms. The process of transition or the passage of time accentuates the conformation and continuity between the occasions of the self. Temporal passage has a mechanistic quality whereby the anticipation of one occasion as alive in the future is conformed to by a subsequent occasion. The anticipation of one event is causally efficacious for a subsequent event which re-enacts it. Thus, passage of time relates to the temporal relation between occasions in the self.

The strong association with conformity between occasions in the process ontology's emphasis on the passage of time leads to a stress on the past as it is a part of the present occasion of the self's experience. The past represents that which has achieved actuality and passed for the human. It is what has brought the aging person to a particular point in his/her life. Yet, it is also the basis upon which the synthesis of the present occasion of the self is founded. In its initial phase, the present occasion conforms to and re-enacts that which is actual and past. The occasions which are part of the

passage of time are available to the present occasion through "re-enaction". The self at a particular moment is an accumulation of all of the occasions of the self which have become and achieved actuality. Although becoming is not continuous, the past epochal occasions of the self and the immediate past occasions of the body which have perished contribute to a cumulative becoming of the self through re-enaction. There is a massiveness in terms of the length and breadth of occasions which comprise the self and the body's personal and social history.

The past is thus a valuable resource to the self in its development. Conscious memory is the way humans are most distinctly aware of the past, and memory and reminiscence are important means of reaffirming one's personhood and self identity through time. The self's past is available to a present occasion of the self both directly and derivatively through more recent occasions and provides a wealth of attained value which can be re-enacted in the present.

The present occasion of the self re-enacts and harmonizes the self's past with elements from the body's immediate past. In its transcendent ego functioning, the present occasion coordinates and synthesizes these elements from the past with new elements to form contrasts. The aim is at a harmonious synthesis which wisely preserves the intensities of old and new elements. Wisdom is the ability to actualize new possibilities to bring these elements together into a new perfection.

The continuity theory of aging with its concentration on continuity, past and present, and chronological age seems to parallel the process ontology's concern with the passage of time. The stress

in the continuity theory is on the continuity of life style in the aging process. The transition from middle to old age is characterized by the continuity of personality. The chronological marker of middle age triggers several shifts which make this continuity valuable. One shift is the shift in time perspective from time-since-birth to time-left-to live. This shift which, awakens a person to the approaching end of life, is accompanied by another shift involving the ego functioning. At middle age, the ego begins to organize less around outer influences and more around an inner central core of values and patterns which have been a continuous part of the person's past life history. Focusing on the past in remembering appears to be an important way of calling up and strengthening these core values and patterns in the present. The continuity theory recognizes the value of life continuity, past values and patterns, and the "present-relative-to-the-past" as important ingredients in the successful aging process.

All of these temporal dimensions which emphasize the past and continuous passage to the present are also validated by the process ontology as important ingredients in successful aging. However, the process ontology recognizes a danger in over emphasizing these temporal elements related to the past and continuous passage to the extent they undermine the value of temporal elements related to novel becoming and advance into the future. In the process ontology, whatever is not advancing is declining. The danger of an emphasis on continuity and conformity to the past is that novelty and advance may be neglected. When the emphasis is on re-enaction of stabilized, repetitive patterns from the past with little stress on adding new elements, the self

begins a "slow, prolonged decay in which the complexity of the organism gradually declines towards simpler forms." Conformity, continuity, stability along the lines of past patterns in the passage of time is no stability at all from the process perspective, but is the path to entropy without the novel advance which is the product of creative transformation and transcendence. Neugarten seems to accept that the movement in aging to consistency and continuity of life around core values and patterns is a movement to simpler styles. Yet, she does not correlate this simplification with a decline in the value of the self and a step in the direction of slow, gradual decay of the person's mental and spiritual capacities.

Even with the strong emphasis on continuity and repetition of values and patterns in the self, Neugarten does appear to recognize and even stress the creativity of the aging person in the aging process as well. There is creativity in the way the aging person uses core values and patterns to adapt to the sociopsychological changes which come with aging. There is also a suggestion that the aging person "create patterns of life that will give him greatest ego involvement and life satisfaction." Yet, this side of the aging person--the side that "creates patterns"--is not developed in Neugarten's theory apart from the creative patterns which are highly tied to the past. In her view, the aging person's activity in adaptation to biological and social changes continues to draw upon that which he/she has been as well as that which he/she is. The overall impact of the continuity approach is to attribute a high level of value to the past and to the importance of this past in a conformal, continuous passage

in aging while the creative, new transforming side of the person is neglected.

For this reason, the process ontology, with its understanding of time as involving two related processes, seems to expand the continuity theory. As was mentioned earlier, the process ontology does recognize the value of passage, conformity, and continuity in the aging process. In this respect, it emphasizes time as passage and as associated with the relationship between the occasions of the temporal self.

But, there is another understanding of time. This is time as it relates to the internal process of the self's occasion. Here the emphasis is on becoming and growth as the occasion comes together and prepares to advance into the future. The becoming occasion of the self is a dynamic temporal event where the past, present, and future come together. It is the "present" where that which has achieved actuality and passed is merged, added to, and synthesized in anticipation of a potential future. Since the past is that which has actually passed and the future is only potential, the present epochal event can be said to contain "all that there is" in terms of past and future. The past is contained in the present occasion in the form of "re-enaction". In its initial phase, the present occasion conforms to and re-enacts that which is actual and past. The occasions of the self and body which are part of the passage of time are available to the present occasion in re-enaction. The self's past occasions are available both directly and derivatively and the body's past occasions only derivatively through the immediate past occasions. This initial phase of conformity is the

"present-relative-to-the-past" perspective which Neugarten stresses in the aging self.

Neugarten does recognize the place of becoming and growth in aging. Becoming for her, however, accents growth in the present-relative-to-the-past. In this perspective, the emphasis is on the maintenance of continuity with the past self and becoming in accordance with core values and patterns. Therefore, she would apparently underscore the importance of self drawing off of the past self in "re-enaction" as the dominant activity of the occasion. If this re-enaction phase were to dominate the whole process of becoming and the occasion simply harmonized what was re-enacted, then the completed present occasion for the most part could be depicted in terms of the past which it reflects. It would, thus, establish itself with some value, but the value would be limited largely to value inherited from the past self.

Yet, the aging self, if it is to enhance its value, must be concerned with the present-relative-to-the-present and the present-relative-to-the-future as well. The present is contained in the present epochal occasion in the form of "creative transformation" and "transcendence". The "ego" function in the self's epochal occasion is the present creative transformation transcending the elements of the past by standing back from them, objectifying them, and conceiving of them in terms of novel propositions as they are synthesized and brought together in new ways. Neugarten's focus on the present appears to be in terms of the way the ego organizes and harmonizes the factors influencing the self in line with the core values and patterns. If the

self trivializes or reduces elements inconsistent with the core values and patterns to a background, it can harmonize all of the physical and social elements accompanying aging with the core elements of the self, but it does so at the expense of intensity for some elements and for the self as a whole. However, the aim in the process ontology is at a satisfaction which moves beyond simple harmonization of elements. In the process view, the transcendent "ego" attempts to bring the elements from the past together in effective contrast with each other and with new elements introduced through God's initial aim for the occasion. For an occasion to increase its value and resist entropy, its ego needs to accomplish its task of synthesis and integration with a sense of adventure or zest which moves the present occasion of the self beyond mere repetition and propels the occasion to new levels of perfection.

Another temporal mode of becoming identified by the process ontology is the present-relative-to-the-future. The future is contained in the present occasion of the self in the form of anticipation. Part of the occasion's epochal experience is its anticipation of itself as alive in the future. Since, in the aging person, the future of the self as the dominant society of the person is limited, the aging self not only anticipates what it can contribute to itself but what contribution can be made to extend its value beyond itself and its body. This anticipation of contributing value in the future is another way the present occasion adds intensity and value to its experience in the present. Neugarten does seem to touch on the aging person's concern with the future. The prospect of approaching death in the aging person's future triggers a re-evaluation and reorganization of the self

around the past. Neugarten also mentions the important role of the aging person in contributing to society and aiming at personal fulfillment of expectations. Yet, her emphasis on the past and present modalities tends to obscure the important value contribution the future makes to the present.

In response to the question: "Does the process ontology view of time add anything new to the continuity theory?", the answer is yes. Both the continuity theory and the process ontology acknowledge dimensions of temporal growth and becoming on the one hand and a passage of time on the other. However, the continuity theory tends to strongly emphasize, as aspects of successful aging, those ingredients which are associated with the passage of time: continuity, conformity, and present-relative-to-the-past. Because of this emphasis, becoming in the present self appears to be a becoming based on the past and is deemed successful according to how it conforms to the past. The process ontology affirms and can account for this perspective as far as it goes. The past is an important temporal element in present becoming. Conformity and continuity are the foundation upon which the present occasion builds its experience. However, the process ontology extends its concept of successful aging by suggesting simple conformity in present growth and becoming leads to a gradual decline in the self's complexity and value as the self atrophies. If optimal value is the aim in human aging, there is a need to expand the continuity perspective to include aspects of present transcendence and future anticipation in a present occasion's experience in such a way that the occasion advances beyond the simple harmonization of past elements which enter into its

experience. For value to be enhanced in the occasion, there needs to be the growth towards a harmony which incorporates new elements as well as the old and anticipates itself contributing to the advance of the self and the world around it.

The process ontology also adds to the continuity theory a way of viewing both passage of time and temporal becoming in relation to each other. The temporal becoming of occasions of the self is not a part of the passage of time. However, once the occasion's becoming is completed, the occasion becomes a part of temporal passage and the physical time of the aging person. Occasions are creative events of becoming and do not pass until the becoming is complete. In their passage, they also establish the basis for subsequent becoming.

The process ontology of human aging also appears adequate in its ability to account for the temporal emphasis on the past and continuity of passage in the continuity theory. In aging, the conformal phase of re-enaction is prominent in the overall experience of the present occasion of the self. The length and breadth of the past occasions of the self added to immediate past elements from the body provide an extensive massiveness for the present occasion. Such massiveness does exert a strong influence in the overall epochal occasion of the self. In this case, conformity and continuity may be more dominant features of the occasion's experience than novelty and creative advance.

Further empirical support for the adequacy of the process ontological view of time can be found in several empirical studies of aging and time. There is some empirical evidence from investigators other than Neugarten to support the importance of present and future

time modalities as ingredients in successful aging. Paul Cameron suggests the aging person concentrates more on the present and secondarily on the future time modality with the past being the least thought about time modality. As he indicates:

In the last half of the life span, persons are busy devouring the present with but a seasoning of planfulness. Perhaps, as these are the persons who have lived life the most, some degree of wisdom attends their temporality.³

Marjorie Fiske Lowenthal and her associates cite research which suggests the future orientation among the aged may be a sign of physical and psychological adjustment; whereas past orientation may be associated with more restrictiveness and less optimism.⁴ These studies accentuate the importance of present and future perspectives. Costa and Kastenbaum report an empirical study which stresses the importance of all three temporal modalities in the successful aging process. They specifically suggest those older people who have a command of their past experience tend to be more able to state future ambitions than those who do not.⁵ This research adds support to the process perspective that past, present, and future temporal modalities are all important and connected ingredients in successful aging which contributes to transformation in the aging self.

³Paul Cameron, The Life Cycle: Perspectives and Commentary (Oceanside, NY: Dabor Science, 1977), p. 157; see also Paul Cameron, "The Generation Gap: Time Orientation," Gerontologist, 12(Summer 1972), 117-119.

⁴Marjorie Fiske Lowenthal and others, Four Stages of Life (San Francisco: Jossey-Bass, 1975), pp. 135-145.

⁵Paul Costa and Robert Kastenbaum, "Some Aspects of Memories and Ambitions in Centenarians," Journal of Genetic Psychology, 110 (March 1967), 16.

A COMPARISON AND SYNTHESIS: VALUE

Value in the Process Ontology

In the process perspective, value is intimately associated with the individual, present, subjective actual occasion. Each occasion has an emotional experience of valuing and enjoying its own existence and what it can become in the epochal process. Each occasion is valuable, to some extent, simply because it comes together in concrescence and completes itself with some degree of harmonious value. Every element which enters into an occasion's experience has an intensity or vividness of strength. All of the elements contrasting together in the occasion have a massiveness. The aim of each occasion is the maximization of massiveness and intensity in its completion in such a way that the harmony attained is formed from a wide variety of contrasting elements, each of which have maintained maximum intensity throughout concrescence. Since the self is made up of a series of occasions, the value held by the self as a whole is dependent on the degree of value attained by its individual occasions. The value of the present occasion of the self is dependent upon the value attained by all of the past actual occasions of the self and the body which that present occasion re-enacts plus the individual value the present occasion contributes to this re-enacted value. The individual self is both personal and social in terms of its value since each occasion of the self has its own personal value experience and also draws from the value experiences of past occasions of the self and its world as well as contributes to the value experience of future occasions of the self

and its world. For this reason, the value criteria for the self in the process ontology is both personal and social.

On the personal side, each occasion of the self independently establishes and enjoys its own value. In its own wisdom, the occasion determines the value it wants to attain and enjoy in its individual experience. This wisdom guides how the occasion re-enacts the elements available to it; how these elements are to be contrasted and synthesized with new elements; and how the harmonization of elements anticipates its future. The occasion attains its own self identified value in its completion. This value differs for different occasions and will be affected by the: 1) value chosen by the occasion as a goal for its experience 2) number and intensity of the elements available to the self for re-enaction 3) ability of the occasion to hold these elements in effective contrast with each other according to its own value goal in the process of synthesis.

Value in the Continuity Theory

In the continuity perspective value is based on an inherent, individualized value criteria for successful aging. The person is judged satisfied with life and successful in the aging process to the extent he/she takes pleasure in present life activities, holds a positive self image and regards the self as worthwhile, maintains optimistic moods and attitudes, regards life as meaningful, accepts responsibility for past life, and feels he/she has succeeded in achieving major life goals. All of these criteria are subjective and are related to the person's perception of his/her own self enjoyment.

What Neugarten here describes as the personal criteria of the individual self for successful aging can be seen in terms of the occasion of the self in the process ontology. The ability to feel success in achieving life goals and accepting responsibility for past life will depend on how the person re-enacts the past in the present. The ability to take pleasure in present life activities and hold a positive and worthwhile self image depends on the way one's past is harmonized with new elements in the present. Also, the ability to maintain optimistic moods and attitudes is related to the way the person anticipates his/her future. In Neugarten's view the successfully aging self is one which is content with its own self enjoyment and satisfaction. This value is self determined, and there are no universal idealistic standards for the self to use in determining its value. Value is particular to the particular person. Thus, there will be a variety of value standards for people and what determines satisfaction in terms of behavior will differ from person to person. Neugarten notes there are some highly satisfied aging persons who are very active, other highly satisfied agers who are relatively passive, and still other highly satisfied agers who are active in only one or two roles. As was mentioned earlier, the basic determinant of satisfaction seems to be continuity of individual lifestyle. In this light, the level of satisfaction would be influenced by: 1) the particular core value and patterns which influence a particular lifestyle, 2) the various social role options available to the aging person at the present time and the attractiveness of such roles, and 3) the ability of the person to integrate these roles with his/her core values.

Comparison of Value

The process ontology and the continuity theory of successful aging are similar with respect to the individualized value standards for success and the variety of standards which exist from person to person in the continuity theory and occasion to occasion in the process ontology. The major differences with respect to value in the two approaches seem to cluster around three areas: 1) the emphasis on individual and social value for successful aging, 2) the overall normative value criteria for successful aging, 3) the role of God in successful aging.

Comparison of Individual/Social Value. With respect to the relation between individual and social value for successful aging, Neugarten, in the continuity theory, tends to stress the individual value criteria over the social. This is not to say that her value perspective on aging is individualistic without regard for the social. She does not ignore the fact that society with its age norms and expectations does establish standards which influence the aging person's self value, life satisfaction, and behavior. Nor does she ignore the fact that aging persons do have value to contribute to society. Yet, her preference is for limiting the value criteria for successful aging to the internal, subjective, life long attitudes and experiences of the aging person, and thus, social value is not stressed. The subjective personal value framework for determining successful aging is given further support by her assessment that the social movement is towards a more age irrelevant society. In such a setting where particular social

values and behaviors are less tied to age, individual value could conceivably become more important.

The process ontology recognizes the important emphasis which needs to be placed on the subjective value criteria. The actual occasion is the place value begins and all actual occasions enjoy some value simply because they are actual. Yet, actual occasions are not isolated entities and their value is influenced and can be enhanced by social forces. Even in the individualized self, there are a series of occasions whose personal values are related socially. Before an occasion of the self can enjoy its own value, it must open itself to receiving the value from past occasions of the self, if not from past occasions of the body as well. These past occasions which have achieved completion have, themselves, attained a measure of value which is potentially efficacious for the present occasion of the self which is forming. This is true even for those occasions of the aging body which are winding down physically and the occasions from the social world. Some present more value than others and some may contribute value which conflicts with the continuous life patterns of the self, but a degree of value is conveyed nonetheless. Value from the past is the massiveness which is available to the self for its value basis. The more positive value (value with a low potential for conflict with other values) which an occasion of the self can re-enact from the past occasions of the self, of the body, and through the body from the external social world, the greater constructive value base upon which the occasion can build. Value can be attained simply by re-enacting that which past occasions of the self pass along and those elements from the past occasions of

the body that are compatible with these elements from the self. This would resemble what Neugarten stresses in terms of conformity to the core values and patterns of the self. The accent is on continuity. However, such an attainment of value cannot be continually sustained without some entropy. The process ontology aims at more than simple satisfaction with a stabilized level of value. The aim is at increasing value, and one means of doing this is by increasing the size of the aging person's value base by opening each occasion of the self to the widest possible range of data from the past self (both immediate and more distant past occasions of the self and immediately past occasions of the body and derivatively of the body's social world). The self is dependent upon values from its own actualized past, the immediate actualized past of the body and the immediate actualized past of the person's social world to enhance its own personal individualized value experiences.

The point being made is that individual personal value in the self is dependent upon the social context of the aging self. The experience of the self's occasion cannot begin without inheriting value from its past social milieu, nor is this value more than fleeting without its preservation in the future social world. The self can attempt to attain a level of value by drawing from and contributing to its own occasions. But this value level is limited. Its potential for advancement is low and its potential for decline is great. The important emphasis from the process perspective is not the value attained by the individual occasion of the self or the self as a whole, but the way this value draws from and contributes to the creative advance which touches

the social world at its widest points. This emphasis is important even in aging.

Vern L. Bengtson and J.A. Kuypers with their "Social Reconstruction Model" of successful aging emphasize the high degree to which social influences positively or negatively influence the aging process. This model draws from components of systems theory and applies these to practical problems in successful aging. The model suggests that:

An individual's sense of self, his ability to mediate between self and society, and his orientation to competence are related to the kinds of social labeling and valuing he experiences in aging.⁶

By characterizing the dynamic interaction between the individual and his/her social system as he/she moves through time, the model uncovers some important input points where successful aging can be enhanced by influences from the social world. Bengtson and Kuypers specifically suggest, as helpful interventions in facilitating successful aging, efforts from the social sphere which liberate the aging person from an age-inappropriate view of status, efforts at improving social services, and efforts at enabling the development of a personal internal locus of control for the aging person. The model has a tendency to overemphasize the influence of social value in determining patterns of aging. Aging persons are affected by social labeling and respond to social stimuli, but this reactivity is not the overwhelming part of their nature in aging. What the process ontology does is to balance the emphasis between the individual and social values in aging and recognize a mutual determinative interdependence between these two

⁶Vern L. Bengtson, The Social Psychology of Aging (New York: Bobbs-Merrill, 1973), p. 47.

spheres. It is thus a median view which tempers Neugarten's over-emphasis on phenomenological and subjective values and Bengtson and Kuypers' overemphasis on social values as determinative in aging.

The point being made is that individual personal value in the self is both influenced by and influences the social context. The experience of the self's occasion cannot begin without inheriting value from its past social milieu, nor is this value more than fleeting without its impact on and preservation in the future social world. The self can attempt to attain a level of value by drawing from and contributing to its own occasions. But this value level is limited. Its potential for advancement is low and its potential for decline is great. The important emphasis from the process perspective is not the value attained by the individual occasion of the self or the self as a whole, but the way this value draws from and contributes to the creative transformation which touches the social world at its widest points. This emphasis is important even in aging where there is an empirically recognized tendency for the self to draw in on itself and continuity to become the dominant lifestyle. The process emphasis on increasing the size of the value base is limited by the empirical facts of aging in its physical and social dimensions, but this does not prevent the aging self from drawing off the elements of its actual world--physical and social--with completeness and with an aim to increasing intensity and fullness of experience in the aging self. The social sphere of the aging person may be limited, but the way the aging self draws from and contributes to this social sphere is an important value factor for aging.

The Normative Value Criteria in Successful Aging. Neugarten

concedes that the empirical study of successful aging is culturally bound in the way it is approached and in the conclusions drawn from it. The continuity theory recognizes as normative for successful aging the maintenance of those continuous and persistent life patterns and values which are characteristic of the individual aging person. Roscow sees this individualized normative assessment as a response to the lack of significant cultural or group norms for aging. In this light, the continuity approach to successful aging would tend to be more applicable to societies where there is a confusing pluralism of norms or where aging persons are caught in a "roleless role" structure without role norms. Placing the value emphasis in aging on individual continuity of lifestyles then may have its cultural limitations.

Neugarten's approach was developed in America, and she does not claim universality for it as an optimal theory of successful aging. Thus, it is not offered as a transculturally valid theory. Yet, what Neugarten does offer in her continuity approach to successful aging is an attempt to move beyond strict activity or disengagement formulas and embrace a variety of patterns of successful aging. The recognition that optimal aging does not have to be defined in terms of strict adherence to one pre-set pattern opens the way for appreciation of a number of styles and norms for successful aging. Thus, patterns of aging in other cultures may have their own validity as optimal patterns. Neugarten's criteria is continuity of personal lifestyle around a core of values and patterns. She does not define the particular values and patterns, and it is possible that cultural values and patterns in

various cultural settings could become the basis for personal patterns and values around which life continuity is built. Thus, the continuity criteria could have transcultural validity and embrace a variety of cultural patterns of successful aging.

The process ontology of aging moves in this same direction. There are no ideal or pre-set universal patterns for successful aging. Patterns of optimal aging vary. The process ontology also affirms the importance of continuity within the individual as he/she ages. Yet, the value criteria offered by the process ontology of aging does not stop with simple conformity. To affirm individual continuity alone leaves the world in the throes of a static pluralism where not only each culture, but each person conforms to his/her own pre-set values for aging. Aging and its assessment tends to become ossified around individual stabilized values and patterns. This perspective inclines towards missing the value which adheres to advancement and transformation in defining successful aging.

The process ontology of aging seeks to preserve the orderly and continuous aspects of aging and the value to be found in these. Yet it also stresses the value of aging as an orderly and continuous process which creatively and continually embraces new elements and new values. In seeking value, the aging self cannot be content with simple conformity, but continually enhances and transforms what it has been in the light of new influences and conditions.

The value emphasis in the process ontology of successful aging is not on contentment with a basic value core, but a transformation of this core. Each occasion of the aging self, through a harmony which

maximizes massiveness and intensity, continually embraces value which has been actualized in the self, in the body, and in the world. By actualizing new possibilities, the occasion makes this kind of harmony possible through transformation.

The effect of the process emphasis on the value of embracing and transforming value in aging is to relativize all norms for successful aging. Neugarten's continuity theory apparently seeks to set up a criteria for successful aging which adapts to a pluralistic and relativistic society and an increasingly pluralistic world. It appears to be a criteria which accommodates to pluralism and perhaps applies to varying patterns of aging across cultures. Yet, even though the norm of continuity provides for varying patterns of successful aging, it is a norm which tends to stabilize the pluralism and variety in individualized static patterns. The process ontology's norm of embracing and transforming value does not stabilize patterns, but pushes to continually relativize and renew them. The process norm is crafted for a pluralistic age, but its intent is not to adapt to pluralism, but to creatively encourage and transform it. The movement is towards breaking up separate individualized and culturally limiting views of successful aging by creatively transforming these views into new ones. Transformation and enhancement mean culturally and individually established norms for successful aging are subordinated to new norms. Rather than maintaining the status quo of a multitude of value patterns for successful aging that already exist, the process ontology calls for a synthesis and transformation of the established values for the sake of producing new values, images, and patterns of successful aging. Yet the synthesis

and transformation take place in an orderly fashion. The new patterns which emerge are related to the past patterns which form the basis for each occasion. There is a continuity between the past and present because the "what is" of the past is synthesized and harmonized with the "what-is-not-yet" that the present actualizes.

The process ontological norm for successful aging places a value on continuity and integration of various value patterns from the past with each other. This is similar to the value norm of the continuity theory. However, unlike the continuity theory, it further stresses the transformation of value inherited from the past such that new value is created which is inclusive of, but also broadening of past values. Successful aging can thus never be identified with stability around a particular value or pattern framework either in the individual or in a culture. Successful aging is a creative movement towards widening and transforming the value base of the aging self. This enables the self to maintain flexibility in dealing with the social and physical forces which accompany aging. Thus, the aging self never finally attains an ideal level of value in aging, but is successful as it continues to be flexible in embracing and transforming the value available to it in new ways.

Empirical data confirm that there is a turning in on the self in the aging process which is developmental. This means the self will begin after age 50 to build its epochal occasions more on the past self than the outside world in which this self exists. In this way, more value will be drawn from the self's conformation to the value and patterns it has actualized in the past. The aging self will also be

circumscribed with respect to the value from which it can draw by the physiological conditions and social opportunities available to it. The value pool from which the aging self can draw will vary from person to person and, in general, will gradually shrink as the person ages. Part of this shrinkage of value is the result of the natural winding down of the aging person's physical side. Yet, even in the midst of the physical winding down and the narrowing of value sources for the aging person, there is the possibility for mental and spiritual ascension as the self seeks to actualize the highest level of value in bringing together the resources available to it. By simply conforming to the core values and patterns from the past and conforming to the physical winding down, the aging self runs the risk of inner discord and chaos as these two value sources--core patterns and values and physical winding down--clash, or the self runs the risk of denying or playing down the intensity in one or the other (most likely the physical and social) of these value elements. There is the need for the self to actualize new possibilities in synthesizing and harmonizing its core values and patterns with the physical decline which accompanies aging. If the self is able to actualize the highest possibilities available to it, then the intensity of feeling from its past values and the intensity of feeling accompanying physical decline can be maintained in their coming together. The self can maintain harmony, integrity, and vividness of experience which are the components of life.

For life to be sustained and value to be enhanced in and by the aging self, there needs to be a continued actualization of novelty even in the midst of winding down. Creative transformation in the mental

processes of the aging self does not need to be dramatic in order to produce new value and sustain the value of life. Indeed, due to the prominence of many long established and inherited values in the aging self, and the narrowing of value contributions from the outside, creative transformation in the aging self will probably result only in the slight recasting of value into new forms. Yet, the value goal of the process ontology of human aging is to "live better", and value in the aging self is magnified and given new form in pursuit of this goal as the self seeks to actualize the highest aims within its limited grasp. This goal of living better with the aim of actualizing the highest aims available to the aging self is not a means of denying the natural physical winding down of the aging person. But, to the contrary, it is the way the self is able to face, embrace, and feel the intensity of the value involved in winding down without denying what the self has been and the value available in the self's physical and social world. The quality of intimate social relationships and the self's past can be intensified along with the circumscribed physical and social values available to the aging self through the actualization of new possibilities which constructively bring these values together. Successful aging involves embracing the elements involved in physical winding down, social changes, and continuous life patterns and actualizing possibilities to glean positive values from these elements which can be transformed and harmonized into new value for the self and derivatively for others who follow the aging person.

The particular influences which confront the person as he/she ages--inner concerns, physical winding down, social changes--have the

effect of crafting the general process value formula to the particular given in human aging. Thus, the process emphasis on advancement and expansiveness and transformation as value ingredients in experience is translated in the aging person in terms of actualizing the highest possibilities which will preserve, intensify, and positively synthesize all of the factors--social, physical, and inner--which are a part of the aging person's experience. In this way, the aging person, through transformation involving novel creativity, "advances" by being able to intensely "feel" aging in all of its fullness and turn this feeling into a euphonious unity of experience. Thus, the aging self can confront and embrace the social and physical elements which accompany aging without the fear its consistent value patterns will be thrown into chaotic anarchy. Actualizing new possibilities will enable the aging self to move to new levels of perfection in living as these elements are harmonized with increased intensity and massiveness.

Since the process norm of creative transformation in aging is part of an inclusive metaphysics, it is appropriate to ask if this norm is grounded in a transcendent principle of value. The process norm emphasizes the breaking apart and relativizing of established and static norms, but how does such a norm produce orderly and coordinated change? How, if at all, are the individualized pluralistic values which are produced ultimately harnessed and harmonized? Both of these questions are addressed in the process ontology through considering the relationship of God to value.

Before considering this relationship, it is necessary to ask whether anything new has been added to the continuity approach by a

process ontology which views successful aging in terms of creative transformation and advancement of value. Neugarten recognizes that there is never a strict continuity of lifestyle in aging. There are discontinuities, and there is also room for the creation of new patterns in aging. However, Neugarten's strong stress on continuity tends to overshadow this concern with creativity. Her understanding of creativity is not elaborated as a creativity which transforms consistent patterns by conforming to these and synthesizing them with new possibilities. In addition, the overall result of the continuity approach appears to be to intangle pluralism in static patterns rather than using pluralism and relativeism to free static patterns and envision new models for aging. Given this assessment, the process ontology would add to Neugarten's work.

The Role of God in Successful Aging. In the process ontology, God is the source of all value and advancement of value in the world through the primordial nature. God is also the redeemer, preserver, and harmonizer of all value attained in the world in God's consequent nature. God is the transcendent principle of value who on the one side breaks up and transforms the world's established values and patterns by adding new dimensions and possibilities to them, while on the other side the one who saves and preserves the world's values which have been established and harmonizes these with all actual values.

On the primordial side, God is the principle of creative transformation by providing the possibility for new value in each occasion of experience through God's initial aim. The initial aim presents novel possibilities to the occasion which are relevant to

the past upon which the occasion is built. God is thus the source for actualizing new possibilities which harmonize the past life patterns with new social and physical changes which confront the aging person. God is also the source of continuity and order since the novel values presented to the occasion in the initial aim are not inconsistent with its own resources for actualizing these values. God, in the consequent nature, is also the entity that completely saves and transforms the value attained by each occasion of experience. God's consequent nature preserves the value attained by each occasion everlastingly and transforms this partial value without destroying it such that it is harmonized with all value which has ever been attained in the world.

God's experience is a temporal experience which is intimately involved with the aging process. The aging self participates with itself, its body, its world, and God who is included in the aging self's social network. God provides the initial aim which makes possible the response of the aging life to the lure of fulfillment beyond the present and past. God's initial aim presents the occasion with choices from which it begins to select its own subjective aim. In this respect, God is the principle of concretion for the aging self since the self causation of the occasion starts with God's initial aim. God, in effect, sets the limits within which the aging self's present occasion freely chooses its own value goal. God's initial aim is always beyond the value which the self's present occasion will actualize for itself, and the potentiality of value in God's primordial nature is all inclusive. One of the highest values which can be experienced by an occasion of the self is the feeling of "peace" which is based on the

experience of participating in an ideal value source beyond its own personal limitations.

God also contributes to value in the aging self through the occasion's anticipation of God's consequent activity in re-enacting and saving the value attained by the occasion. The self's occasions contribute value to the self's future occasion, future occasions of the body and derivatively to future occasions of the world and other selves in the world. In this way, the value attained by the occasion is preserved. However, it is only in God that the value attained by the self's occasions is preserved with everlasting completeness and is harmonized with all other actualized values. In this way, the partial value of the aging self participates in the transcultural and transpersonal unity of all the world's value. The consequent nature saves and perfects value beyond the aging self's ability to do so. The experience of "peace" is a valuable feeling in the aging self which derives from the anticipation in trust that the value produced by its occasions will not fade, but will be preserved, transformed, and contribute to the "harmony of harmonies" in God's consequent nature.

In the aging person, where the bodily supporting societies of the self are declining, and the aging self's future as the dominant society of this structure is limited, there can be an intense relationship between the self and God's consequent nature. The process ontology provides for the possibility that the aging self could form a sustaining relationship with God's consequent nature such that it could exist outside of the supporting bodily societies. This possibility remains in the realm of hypothetical possibility for the aging

self. But, even this possibility provides for the anticipation of a more open future beyond the limitations of bodily societies and thereby adds to the intensity and value in a present occasion of the aging self's experience.

The continuity theory of successful aging does not address the relationship of God to the optimal aging process, and therefore, any discussion of God in this process perspective would be an addendum to Neugarten's work. However, even though Neugarten has not directly addressed the issue of the religious and ultimate concern in aging, there are others in the field who have identified the central core of values and meaning in the aging person as having a religious or spiritual quality. Walter Holcomb identifies "religious" in this way:

The term "religious" is used to refer to those meanings and values considered by the person to be of ultimate importance and concern.⁷

The core values and meanings to life which are considered ultimately important, thus, have a religious aura. Holcomb suggests this religious core is useful to the aging person in the process of reordering and revaluing one's life and direction in the life process.

When one is revaluing and reordering a meaning or value in relation to one's central and ultimate meaning value cluster, then one is being religious. Unless one's life has become totally static, one must keep alive the process of such revaluing and reordering.⁸

What this suggests is that the core of values and patterns which Neugarten identifies at the center of the self are religious in nature.

⁷Walter L. Holcomb, "Spiritual Crises Among the Aging," in Marian G. Spencer and Caroline J. Dour (eds.) Understanding Aging: A Multidisciplinary Approach (New York: Appleton-Century-Crafts, 1975), p. 237.

⁸Ibid., p. 237.

Also the middle age introspection and re-evaluating are connected with a religious process whereby the aging person's current life and prospects for the future are assessed using this "religious" core as a yardstick. Holcomb, like Neugarten, apparently considers this core to be static and established with a process of revaluing and reordering taking place around it. By utilizing the process perspective, the core value and ultimate concern around which the self organizes can be identified as the initial aim which is provided by God in each occasion of the aging self's experience. The self selects from the initial aim its own core value and goal for its existence and reorders and synthesizes the elements from the past in relationship to this subjective aim. The core value is not static, but is presented as a new aim in each occasion of the aging self. The synthesis of past elements is not around some pre-set and inherited core. The past elements, which themselves represent an assortment of values, some of which are central and have been inherited along the self's temporal succession of occasions, organize around the new subjective aim in each occasion. There is always a new perspective to the self's inherited strain of continuous value in each occasion. It is a perspective which is relevant to the core values which have been inherited but adds a new possibility for its experience.

There is also a group of findings from some gerontological research which attributes a role to the religious dimension of hope and future in successful aging. Several researchers, including Havighurst and Albrecht, note that there is a strong tendency for older persons to

believe in life after death.⁹ David Moberg's work suggests there is a strong tie between religious beliefs in old age, especially belief in God and belief in life after death, and successful aging.¹⁰ Wendell Swenson also supports the relationship between life after death, future orientation, and positive adjustment in aging persons. According to Swenson, it "seems logical to infer that the eschatologically oriented person contemplates death in a positive manner."¹¹ These findings are consistent with the view that religious beliefs which enable an aging person to extend the view of his/her future beyond death are positively related to successful aging. With this temporal extension of the future, the aging person is able to project the contribution of his/her present value beyond the limitation of death. The process ontology's emphasis on the importance of God's consequent nature as the preserver of value beyond the occasion's perishing and the possibility of the intimate relation between self and God after bodily disintegration is given support in these studies.

The process ontology establishes God as the initial provider

⁹Robert J. Havighurst and Ruth Abrecht, Older People (New York: Longmans, Green, 1953), pp. 204-205; see also Rodney Stark, "Age and Faith: A Changing Outlook for an Old Process?", Sociological Analysis 29(Spring 1968), 1-10; also Wendell M. Swenson, "Approaches to the Study of Religion and Aging," in James E. Birren (ed.) Religion and Aging (Los Angeles: University of Southern California, 1967), p. 61.

¹⁰Robert M. Gray, and David O. Moberg, The Church and The Older Person (Grand Rapids: Eerdmans, 1977), pp. 64-65.

¹¹Wendell M. Swenson, "Attitudes Toward Death in an Aged Population," Journal of Gerontology, 16(January 1961), 49-52.

and the final preserver of value in the aging process. The value in successful aging thus has its beginning and end in God's nature. Such a view of aging and value sets God as the supreme value context within which successful aging unfolds.

Neugarten does not provide for such a transcendent view of value, and it is difficult to evaluate the relation of God to value in her continuity theory either in terms of its adequacy or inclusiveness. Yet, in the light of other research, there is the possibility of allowing for a religious dimension in aging. It also appears possible to give Neugarten's core value structure a "religious" label without doing disservice to this core. What the process ontology adds to this core is the intimate and dynamic relation between the central core of values and patterns in aging and God. God is the value source for this value structure both directly in the possibility for addition to the core through the initial aim and derivatively by the inheritance of past actualized value from past occasions. The aging self, thus, has an intimate temporal and valuing tie to God's primordial nature. This view accounts for the ultimate source and dynamic character of the value core.

The process perspective also can be related to the research findings correlating a strong belief in God and life after death in old age. Such belief has been shown to contribute to positive adjustment in old age. The process perspective suggests the ability of the older person to anticipate and contribute to a future adds to present value. The aging process is strengthened by the ability of the person to envision making a value contribution beyond his/her present life and

even death. God, in the consequent nature, gives everlasting status to the value created by the aging person.

A GENERAL MODEL OF SUCCESSFUL AGING: SUMMARY AND IMPLICATIONS

The overall aim of this dissertation is to probe the empirical gerontological and ontological process perspectives on successful aging in hopes of arriving at a more general model of successful aging which is adequate in accounting for empirical particular facts, and also inclusive and metaphysical in encompassing complete general facts in aging. The following general model is based on the comparison in this chapter and is an attempt to accomplish this aim by advancing the continuity and process perspectives in successful aging to a more empirically sound and ontologically inclusive perspective than either of them taken separately can offer.

Ontological Basis of Aging.

The general model conceives of aging as an ontological process which is basically rooted in the threefold movement of the occasion of experience. This movement entails an initial social engagement in which the occasion conforms to the past--a secondary phase of solitude and autonomy in which the occasion creatively transforms and adds to the elements from the past--a third phase in which the experience of the occasion is completed and perishes, but also attains objective immortality by re-engaging with the future world and contributing its value to the future. The aging self is "aging" in terms of the above movement in each occasion of its experience. Thus, the aging self has a movement

in each occasion which embraces and connects the processes of reaction and conformity with the processes of creative transformation and active self determinism. Aging is both passive and active in each moment and both passive conformity and active transformation have a value to contribute to the aging self as it develops.

The Aging Self,

The general model conceives of the aging self as a dynamic society of epochal occasions. Taken as a whole, the aging self is the accumulation of all of the past occasions of the self which have been actualized and the present occasion of the self which inherits these past occasions with particular completeness. At any point in time, the self is the present occasion of the self which is involved in the process of conforming to its past, creatively transforming and adding to its past, and anticipating its contribution to the future. In the transition from middle to old age, the aging self becomes more introspective and related to its own past occasions more than to the past occasions of the outside world through the body. The massiveness of experience which has been actualized by the self over time becomes more interesting, and the defining characteristic, which has become more clearly available to awareness as it has passed from occasion to occasion in the self's development, becomes the central core of the self's focus. Yet, even with the self's introspection in aging and focus on continuity to a central core defining characteristic the epochal occasions of the aging self are constantly being influenced by and influencing the wider occasions of the body and derivatively the

aging person's social world. The aging self, in general, is more selective in his/her social contacts and the degree of involvement in the outside world is determined by personal preference based on past values and social opportunities. There is a value to be found for the aging self in its social engagement with occasions beyond itself. Also, the aging self's introspection is not a mere dedication to the core values which it cherishes and conforms to in each epochal occasion but is a process which creatively transforms and enhances this value core. Biological and social influences in aging may present input from outside the self which will necessitate the actualization of new possibilities for incorporating these influences harmoniously in the self.

The Temporal Aspects of Aging.

The general model envisions time in aging as an alternation between two temporal processes--passage and becoming. In the chronological transition from middle to old age, the aging self passes and conforms to its past to maintain a continuity between occasions. The passage of physical time in aging is concerned with mechanistic continuity such that there is a consistency in the aging self as it is quantified over time. This concern with continuity and consistency underscores the importance of the present-relative-to-the-past. Thus, one phase of the temporal aging process stresses the value of continuity and conformity to the past which has been actualized and is available to the present epochal occasion of the self through re-enaction. This includes conformity to immediately past physical and social changes which are mediated through the body.

In addition to passage, the general model recognizes the importance of the internal temporal experience of each occasion of the self's experience. This internal temporal experience is one of growth and becoming in which the occasion creatively transforms and transcends the temporal past. This growth is not simply a "bigger and better growth" pattern, but is growth in the ability to smoothly synthesize physical and social changes which accompany aging with the continuous life patterns and values passed along in the self. This provides for growth in an increasingly full and well integrated aging process. The occasion grows by building on the continuity inherited from the past and adding new elements which advance its experience beyond the past. Part of this growth process involves the occasion's anticipation of itself as alive in the future and contributing the value of its growth experience to future occasions which exist beyond the present occasion's life span. Growth in the aging self is a temporal synthesis which involves the actual elements from the past, elements from the epochal present, and the potential future in a process of creative transformation and advancement. There is passage, continuity, and gradual decline, especially in the occasions of the aging body, but there is also the possibility for creative growth, novelty, and enhancement, especially in the high grade mental occasions of the self.

Value is Aging.

The general model affirms the value which is attained by each individual occasion of the aging self's experience, and the way this individualized value defines success in aging. Yet, in a wider sense,

the general model also affirms the way these individual occasions of the self contribute value to each other such that the whole society of occasions which form the self establish this self with its value. In still a wider sense, the general model affirms the value of the self is related to the value it inherits from its wider social world (body and environment) and the value it contributes to this wider social world. The aging self has a value all its own, but this value cannot be separated from its participation in the values of each occasion of the self and occasions of the self's social world.

Thus, successful aging involves individual and social dimensions. In the social dimension, occasions of the aging self draw value from their foundation in past occasions which have attained value. The central core of value, which is the self's defining characteristic, contributes its value to each epochal occasion of the self. The body's immediate past occasions also, to a lesser extent, contribute a degree of value to the present epochal occasions of the self. The emphasis is on the self's receiving and conforming to the value in its social world as a means of increasing the value base of its experience. The present occasion of the self also contributes value to future occasions after it has creatively transformed and added to its inherited value.

In the individual dimension, each epochal occasion of the aging self enjoys its own autonomous, solitary experience of creatively transforming the past inherited by it and anticipating the future to which it will contribute its own growth. The aging self's occasions begin with the massiveness of value which they re-enact and to which they conform and end with the anticipation of their continuous objective

existence in the future. The overall value of the occasion's experience is increased by both re-enaction and anticipation. The present value of each occasion of the aging self is found in its "wisdom" which retains the massiveness and intensity of past values while harmonizing, transforming, and adding new elements to the past in anticipation of its contribution to the advancement of the whole self and its world. In each occasion of the aging self's experience, value is enhanced by continuity with the past through re-enaction, transcendence and novelty in the present through creative transformation, and continuity with the future through anticipation. Because of the length and breadth of the self's past, conformity and re-enaction are likely to be the dominant aspects of each occasion of the aging self's experience. In this way, the value from the self's past and the past of its social world become the important resources for value. However, this does not preclude creative transformation and anticipation and the increase of value which such activity can bring. Successful aging is dependent on the way all three valuing modalities participate in the life of the aging self's occasions.

The general model also recognizes there are no pre-set universals or ideals to which an aging self must attain to be deemed successful. Success will vary from person to person and there will be a plurality of types of successfully aging persons. Increasing the value for the aging self through the complete and conscious re-enaction of the past self is a basic source of value and a major ingredient in successful aging. However, entropy sets in and the aging self loses its successful thrust when occasions of the self do not enhance the

conformity to the past. The forces contributing to conformity within the self are strong. But building the experience of the self around such conformity exclusively closes it off from value contributions from the social world. Physical and social elements in the social world of the self have a value to contribute, but also have the potential for discordant clash with the continuous life patterns. The self is faced with enriching its conformity with value from the physical and social world, but also must contend with the potential clashes such combinations can bring. Creative transformation and anticipation are the resources the aging self has to enrich, enhance, and harmoniously blend its personal past values with physical and social values. The stress in the general model of successful aging is upon encouraging and transforming the pluralism of successful aging types by embracing, transforming, and advancing them to new images of aging in a continuing process. This contributes to overcoming some of the negative and static stereotypes of aging held by some societies.

God in Aging.

The general model affirms the intimate relationship and mutual participation which exist between God and the aging self. God is the source of value for the aging self. God primordially extends to each occasion of the aging self new possibilities for its experience of creative transformation and advancement. In this way, the aging self participates in ideals beyond its limitations which enter into the determination of the self's creative experience and provide a valuable feeling of peace. God presents possibilities in an orderly fashion

such that they are relevant to the particular occasion's inherited past and will contribute to continuity as well as advancement in its experience. In addition to the initial aim presented to it, there is also the possibility for the epochal occasions of the aging self to inherit God's value derivatively through other occasions which have already actualized this value.

The general model also recognizes the important aspect of God's nature in preserving, everlastingly, the values actualized by each occasion of the self. God not only makes advancement for the aging self possible, but saves the value attained from ephemeral loss. In saving the value produced by each occasion of the aging self, God also transforms this value and harmonizes it with all actualized value. Thus, the aging self has a source in God for extending its contribution beyond the limited future of the aging self and its surrounding world. Every value produced by the aging self makes its contribution to God and has its role to play in the harmonious unity of all actualized value. The participation of the self's value in a harmony which harmonizes and preserves all harmony further contributes to a feeling of peace in the aging self's occasions. God's activity in re-enacting and transforming the value produced in the occasions of the aging self also gives God an intimate knowledge of the self and an important resource for determining the kind of new possibilities which God will present to new occasions of the self.

God, as the harmonizer, synthesizer, and transformer of all value actualized in the world, is the locus for a unified transcultural definition of successful aging. Yet, God, as the eternal envisagement

of all new possibility is also the one who continually advances this definition to new levels while it is everlastingly preserved and transformed.

Implication for Gerontological Research.

What follows is not meant to be exhaustive but is a brief attempt to suggest the direction in which empirical research utilizing the general model of successful aging might proceed. One of the major problems noted in the first chapter of this study was the existence of two fundamental and irreconcilable metaphysical models of human development which contributed to a narrow and conflicting focus among researchers. The general model is presented as a process combining both reaction and creativity and successful aging is focused on increasing value in both of these. On the reactive side, the aging self passively conforms to the elements inherited from its past and the past social world. The values from its social world and from its past have value and considerable influence as the aging self takes account of these. The aging self is also conformed to a temporal past and is involved in a temporal passage of occasions. On the creative side, the aging self actively transcends and transforms the elements from its past and that of its social world. It adds its own personal value to these elements as they are contrasted synthesized and harmonized. The aging self enhances the value which it inherits, adding its personal touch and anticipating the way its own synthesis and valuation of its past and the past of its social world will impact the future. In its creativity, the aging self is not reacting to time, but is creating its own time and the experience

this time will identify. The goal in aging is to balance and integrate the two sides--reaction and creativity-- such that values inherited by the reactive pole are transformed, enhanced and harmonized in the creative pole in anticipation of a future. The reactive side of the aging self provides massiveness and the creative side maintains this massiveness and strengthens intensity by transforming and synthesizing the inherited values in line with its own unique, personal value.

One potential research design to test this integration and its contribution to harmony and contentment in the aging person's life could be a modification of Neugarten, Havighurst, and Tobin's design¹² which involves an assessment of 1) personality type; 2) extent of social role activity; and 3) degree of life satisfaction in determining patterns of aging and their value. The modifications would involve the addition of a reactivity/creativity scale in assessing personality type and the extent of social role activity. The reactivity/creativity scale would consist of criteria concerning: 1) degree to which the aging person faithfully re-enacts his/her social and personal past, and 2) degree to which the aging person transcends and transforms this past by actualizing possibilities which harmonize the various elements from the social and personal past in anticipation of contributing to the future.

Data for the research design might be gathered through interviews with persons from several different cultures in the 50-75 year

¹²Bernice L. Neugarten, Robert J. Havighurst, and Sheldon S. Tobin, "Personality and Patterns of Aging," in Bernice L. Neugarten (ed.), Middle Age and Aging (Chicago: University of Chicago Press, 1968), pp. 173-177

range who are involved in the middle to old age transition. In order to get information for grouping into personality type, extent of social role activity, and degree and relation of reactivity/creativity, the interviews would solicit information concerning many aspects of the aging person's past, present, and anticipated future life patterns, attitudes and values. Included would be information on daily and week-end routine activity; other household members; relatives; friends and neighbors income and work; religion; voluntary organizations; estimates of the amount of social interaction as compared with the amount at age 45; attitudes towards old age, illness, death, and immortality; questions about loneliness, boredom, anger; and questions regarding the aging person's role models and self image.

This data could be grouped in three ways in preparation for administering the Life Satisfaction Index. The first grouping, according to personality type, would draw on the data to group the aging persons in terms of the four major personality patterns identified by Neugarten and her associates.¹³ These are the "Integrated," "Armor-Defended," "Passive-Dependent," and "Unintegrated" patterns. Criteria provided by Neugarten's study of each of these patterns would provide the guidelines for grouping.

In the second grouping, the aging person would be further grouped for each pattern in terms of social interaction and social role activity. Such social roles as parent, spouse, grandparent,

¹³Bernice L. Neugarten and others, Personality in Middle and Late Life (New York: Atherton Press, 1964), pp. 158-187.

kin-group member, citizen, friend, neighbor, voluntary group member, church member, worker, and homemaker could provide a basis for roles in which level of activity is measured. Further social roles could be added to this list as they appear with frequency in the interview data. Care needs to be taken to expand and refine this list of roles to make it continually more applicable to cross-cultural roles for aging persons. Level of activity could be measured in terms of high-medium-low for each of these roles based on the interview data. Criteria for measurement would focus on amount of time spent in these roles daily and intensity of investment in the roles.

The third grouping of aging persons would be according to the reactivity/creativity scale. Three major categories would comprise criteria for organizing the persons on this scale: 1) memory or self-consciousness of a person's past life; 2) patterns of responding to the world on the part of the aging person; and 3) the social sphere within which the aging person interacts and is active. The first two categories would relate more to personality type and inner aspects of reactivity/creativity and the third to social interaction or role activity and outer aspects of reactivity/creativity. Readings on the scale would fall into three areas low-medium-high like the social interaction measure and would measure the degree of relationship and magnitude of reactive and creativity. On the low end of the scale would be persons whose life patterns, memory of the past, and social sphere were inconsistent and lacked integrity. Self consciousness and memory of the past would be either narrowly selective with some compatibility or more complete but with disorganization and conflict.

Life patterns for responding to the world would be disjoined and capricious. The patterns would reflect an inappropriate or false reading of the past world and their contribution to the future world would be confusing and inconsistent. Such patterns might reflect a creative actualization of new possibilities, but the possibilities would be irrelevant and discontinuous with the world in which they were actualized. In the social sphere, the aging person would draw from various parts of the social world for support in a random fashion. He/she might draw from a wide range of social stimuli and be involved in numerous social roles, but the relationship between these roles would be difficult to discern and the activity in one role or re-enactment of one set of social stimuli has a high potential for conflict with other roles and social stimuli. On the low end of the reactivity/creativity scale, the key criteria for grouping would be inconsistency or discontinuity. The inconsistency and discontinuity would result from either a low creativity factor such that the aging person is not able to adequately harmonize the complex and conflicting re-enacted past or a false perception of the re-enacted past which leads to a misinformed and out of place creativity. Psychologically, such persons would show distortions or disorganization in thought processes and a high degree of impulsive behavior. Socially, their commitment to social relationships would be shallow although their involvement in social situations might be extensive.

The medium designation for reactivity/creativity would group aging persons whose life patterns, memory of the past, and social sphere show a high degree of stability and consistency in re-enactment. Persons

falling into this medium grouping would show a fairly unified memory or self consciousness of the past. His/her conscious life history would be intact and represent a coherent whole in the present. The self is represented as continuous and its past as available to consciousness. In the social sphere, the aging person falling in the medium range of the reactivity/creativity scale would draw social stimuli from a fairly consistent and structured social setting. The aging person here draws off a selectively structured social network which is familiar and consistent with the organization of the person's life patterns. This situation is perceived in familiar ways and provides familiar and long established social supports and input. Life patterns for persons in the medium reactivity/creativity range are habituated responses which are highly consistent with past patterns. Emphasis in the middle range is on continuity and consistency of life patterns, memory, and social situations. This would result from a faithful re-enactment of selected and available stimuli in these areas. Psychologically, these persons would show a stability in thought processes and a uniform pattern of impulse behavior. In the social sphere, they would reflect a tenacious and deeply rooted commitment to a selected social network.

On the high end of the reactivity/creativity scale is the grouping of aging persons whose life patterns, consciousness of past life, and social spheres show a stability, consistency, and completeness in re-enactment, but who go the further step of showing an ability to extend the self to consciously embrace new patterns, memories, and social stimuli. These new patterns, memories, and social stimuli do not result in randomness or capriciousness, but are creatively

harmonized with the continuous and consistent social and personal elements through the self's actualizing of new possibilities and values which transcend and transform the new and the old in harmonious synthesis. This harmonious synthesis is also intensified by the anticipation of the unique but consistent contribution the aging self in this synthesis will make to its personal and social future. The key criteria on this high end of the scale is flexibility and the ability to incorporate new memories, life patterns, and social contexts as biological, emotional, and social elements involved in aging make these shifts necessary or desirable. In terms of memory of past life, the person who is high on the reactivity/creativity scale will remember the past with a high degree of completeness. The various memories will be structured and restructured in new ways as the aging person seeks new avenues for using his/her past in the present and future. Awareness of the future and approaching death can contribute to this harmonizing process as the past is transcended and transformed in new ways. The new structure of memory would remain faithful to the reality of the past and demonstrate a consistency, but the self would be flexible to integrate past and future images of itself and to modify the self when necessary or desired while maintaining a reasonable continuous self image across time.

With respect to the social sphere, the persons grouped high in reactivity /creativity would demonstrate an ability to maintain a stable social support network, but also the ability to extend this network and harmonize it with the new social stimuli. A shift in living arrangements or the death of friends or relatives may necessitate such an extension of the aging person's primary social relationships.

Loss of job through retirement and the advent of grandparenthood may necessitate the embracing of new social roles. The actualization of new possibilities by the aging self which harmonize new social stimuli with other elements influencing the self may be intensified in value as the aging self anticipates how his/her actualization of this new possibility will contribute to his/her well being and that of his/her social network. There is the recognition that the richness of one's life is vitally connected to the richness of one's social network in a mutually constructive reciprocity.

Life patterns among persons high on the reactivity/creativity scale would show a capacity for orderly change. There would be a consistency in such patterns, but this consistency could embrace new patterns without radical alteration of the overall personality pattern as physical limitations or social factors made such shifts necessary. Persons high in reactivity/creativity would demonstrate the capacity to actualize new possibilities that would transcend, transform, and harmonize consistent life patterns with social and physiological changes. Such persons would also manifest an awareness of the way such new patterns would contribute constructively to their future and that of their social world. Psychologically, these persons would have stable, but probing and elastic thought processes. Their impulse life would show a high degree of acceptance and appropriate expression in a variety of situations. In the social area, these persons would manifest a deep rooted commitment to a selected social network and a resiliency in response to changes in social network and the wider social situation.

What is presented here is a rough outline of the reactivity/

creativity scale and would need to be refined in practice, but what is offered could serve as a guide for grouping persons through interview data. Once all three groupings are made--personality type/social role/reactivity-creativity--aging persons would be organized on the basis of the interview data in the following way:

Design Grouping of Data		
Personality Type	Extent of Social Interaction of Social Role Activity	Reactivity/ Creativity
Integrated	High	High
		Medium
		Low
	Medium	High
		Medium
		Low
	Low	High
		Medium
		Low
Armor-Defended	High	High
		Medium
		Low
	Medium	High
		Medium
		Low
	Low	High
		Medium
		Low
Passive-Dependent	High	High
		Medium
		Low
	Medium	High
		Medium
		Low
	Low	High
		Medium
		Low
Unintegrated	High	High
		Medium
		Low
	Medium	High
		Medium
		Low
	Low	High
		Medium
		Low

Administration of the Life Satisfaction Index A and B (see Appendix) to each person in the sample would yield a fairly reliable measure of contentment and satisfaction with aging. The hypothesis is that persons rating high in reactivity/creativity would also rate high in life satisfaction in each grouping of personality type and social interaction/role activity.

The reactivity/creativity scale is an attempt to organize aging persons according to the metaphysically based patterns of the aging self which are implicit in the general model. It could potentially be utilized with other measures of well-being or life satisfaction of older persons such as Lawton's PCG Morale Scale and Bradburn's Affect Balance Scale which conceptualize well-being as a multidimensional construct, or measures which conceptualize well-being as unidimensional such as the Kutner Morale Scale, Spreitzer and Snyder's Satisfaction Rating, or Palmore and Luikart's Cantril Ladder.¹⁴ The reactivity/creativity scale is a way of organizing personal and social patterns in aging which is reflective of an integrated ontological model and another means of assessing successful aging.

Implications for Pastoral Care

Among the various possible implications for pastoral care which grow out of the general model for successful aging, there are three major implications for pastoral care which will be addressed here.

¹⁴Reed Larson, "Thirty Years of Research on the Subjective Well-Being of Older Americans," Journal of Gerontology, 33(1978), 109-125.

Two of these have to do with its ethical and normative implications and the third with its integrative implications.

E. Brooks Holifield has suggested that Clinical Pastoral Education in this country has been dominated by two basic views of the self which have resulted in two dominant ethical or moral assumptions and two dominant views of goals in pastoral care. His historical survey of the clinical pastoral educational movement results in the assertion that "the two perspectives have never faded away or merged together in the clinical movement. . . ."¹⁵ On the one hand is the view of the self as involved in "struggle, conflict, impulse, nonrational feeling, and inner chaos."¹⁶ This view can be traced back to the early Council for Clinical Training in New York and the influence of Anton Boisen and Helen Flanders Dunbar. It reflects the influence of psychoanalytic theory and depth psychology. The ethical assumption is that the self is caught in the grip of reaction to conflict and needs to be freed. The pastoral care goal is healing the inner conflicts through understanding one's self and facing reality. On the other hand is the view of the self as growth oriented. Richard Cabot was the early proponent of this view and it was dominant in the New England Theological Schools Committee on Clinical Training in Boston. The ethical absolute for the self is growth and formation through the development of religious capacities and human ability to formulate ideals and pursue long term goals. In this view, the self is defined with ethical and theological

¹⁵E. Brooks Holifield, "Ethical Assumptions of Clinical Pastoral Education," Journal of Pastoral Care, 34(March,1980), 53.

¹⁶Ibid., p. 45.

metaphors of "purpose, rationality, order, effort, will, freedom, and cumulative experience."¹⁷

These two views of the self have their counterpart in views of the self in aging. The traditional psychoanalytic view (exempting Erikson) is that the aging self is set in reactive conformity to rigid inner processes and efforts at freeing the self from this reactive conformity are not productive. The traditional growth perspective on the aging self is that there is the possibility for development and change in aging. If, as Holifield suggests, these two dominant views are still present and have never merged in the clinical movement, then the general model of successful aging provides a possible means for synthesizing both the view of the self as caught in reactive conformity to nonrational past and the view of the self as growth oriented. The general model recognizes the self as highly conformal to its past in reaction, but also able, through creative transformation, to grow and develop and advance. Thus, the general model may be a means of overcoming the dualistic views of the self and the dualistic goals of care which plague pastoral care. The normative image of the self in aging is not simply of a self which is caught in reactive conformity to a nonrational past or a self which is purposely willing its own growth and development, but of a self which is inclusive of both of these dimensions. Thus, one implication of the general model for pastoral care is its use in overcoming the dualism inherent in pastoral care's image of the self in aging and goals for the self's care.

¹⁷Ibid.

A second ethical implication concerns the use of the general model in the moral life of the church and its development of value symbols for the aging process. Don Browning has raised the awareness of the fact that pastoral care takes place and is affected by the moral context in which it is performed. If pastoral care is performed in the church, then the values held by the church concerning normative patterns of aging will influence the goals of the care of aging persons. Browning sees the church's task as one of creating, maintaining, modifying, and recreating the value symbols of its ethical vision. According to Browning:

The church must involve symbols themselves in a rhythm of creation, maintenance, and revision. This is the only way a truly ethical religiocultural world can be successfully developed.¹⁸

This image of the church as an institution which holds values, but is in the process of constant revision and transformation of these values is in line with the general model's emphasis on images of successful aging being in constant transformation and advancement. There is no one norm for successful aging which can be unequivocally held and universalized. God is continually providing new possibilities for value. A church context which allows itself to be flexible in the constant revision and transformation of its images of aging can be a vital resource for the advancement of aging persons and provide valuable input for this advancement as the aging person draws value from the social community of faith. It can also gear its pastoral care

¹⁸Don S. Browning, The Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976), p. 93.

goals towards a changing value structure which is influenced by the church's moral inquiry and discernment through this inquiry of new values provided by God.

A third major implication of the general model for pastoral care is use in providing a comprehensive model which integrates empirical fact and complete metaphysical fact as a basis for understanding the dynamics of the aging process. Specifically, the model provides a means for conceptualizing the relationship between God and personal well being in the aging process. This model has potential value for the theory and practice of pastoral care as pastoral carers seek to combine the best available empirical and psychotherapeutic insights with a wider spiritual and transcendent dimension in their work with aging persons. If pastoral care and counseling will continue to borrow findings in formulating a comprehensive framework which embraces God, then, the general model presented here is a good instrument for guiding this process. It is comprehensive and provides a basis for continuing development of an integrated model of aging which incorporates religious and theological concerns and relates these to empirical research. As a means of suggesting how this general model might be helpful for pastoral care and counseling, the next chapter will explore some of the specific implications this model raises for the field. The final section of the paper will attempt to use the model to relate salvation to the experience of reminiscence in aging.

Chapter Five

PASTORAL CARE OF THE AGING PERSON: A NEW LOOK

INTRODUCTION

Don Browning has suggested there are two components to pastoral care. The first component points to the ways in which the church attempts to incorporate persons into its life, attitudes, beliefs and values. The second component groups the activities of the church in assisting persons in handling crises and conflict having to do with existential, developmental, interpersonal, and social strains.¹ These two components point to the two main thrusts of pastoral care with the aging person. In its widest sense, pastoral care of the aging person involves the activity of clergy and laypersons alike in involving aging persons in its values and traditions by making these relevant and applicable to the lives of older persons. The goal is to incorporate aging persons in the life of the church by making the church's life and values relevant to their experience. In a narrower sense, pastoral care of the aging person involves the activities of clergy and laypersons in assisting aging persons in dealing with the personal and interpersonal crises and conflicts which they encounter in the aging process. Pastoral care of the aging person involves both of these functions. The more specialized activity of pastoral counseling reflects the narrower sense of pastoral care as assisting in crises and conflicts.

¹Don Browning, The Moral Context of Pastoral Care (Philadelphia: Westminster Press, 1976), p. 20.

In what follows, attention will be given first to pastoral counseling with the aging person. The particular situation of the aging person and relevant interventions for addressing crisis and conflict in this situation will be considered from the perspective of the general model. The latter part of this chapter will focus on a particular way in which the church can make one of its traditional symbols (salvation) relevant to a common event in aging (reminiscence) as a way of incorporating the person's process of aging in the valuing tradition of the church.

PASTORAL COUNSELING AND THE AGING PERSON

Mary Buckley has suggested that traditional psychotherapeutic and counseling models are not always suited to the situation of the aging person. According to Buckley:

To meet the needs of the aged, counselors need a counseling model based on the recognition that the unique problems of these persons militate against their seeking help.²

Thus, at the very outset, the counseling work of the church in assisting aging persons in times of crisis and conflict is hampered by the reluctance of these persons to seek help. Yet, the church is in a unique position with its counseling ministry in that aging persons are more likely to turn to family physicians or clergy rather than psychiatrists or psychotherapists when they need help.³ Since clergy are one group of

²Mary Buckley, "Counseling and the Aging," Personnel and Guidance Journal, 50(May 1972), 756.

³J. P. Brown, Counseling with Senior Citizens (Englewood Cliffs: Prentice-Hall, 1964), pp. 67-79.

helpers to whom the aging person may turn in a time of crisis or conflict, it is important for the minister to know something about the aging person and the possibilities and special circumstances which must be considered in assisting the aged. The general model of successful aging provides some clues about the aging process which suggest some of these possibilities and special circumstances.

Possibilities and Special Circumstances of the Aging Person

- 1) The general model emphasizes the massiveness of past values and experiences and the strong tendencies towards continuity and conformity to these in the aging process. Psychoanalytic thought as pioneered by Freud underscores the strength of the personality structure and the rigidity and lack of elasticity that this structure creates for the aging person. This led to a pessimistic view concerning effective treatment of older persons through psychoanalysis. While it is not as pessimistic about change and does not accept the total rigidity and non-elasticity in mental processes which is part of Freud's view of the aging self, the general model does see the personality structure which is conformed to in aging as a major source of value and personality patterns for the aging person. For this reason, the emphasis in assisting aging persons in crisis and conflict is not to be placed on a dramatic recasting of personality, but on generating new possibilities to deal with concrete and specific problems. T. L. Brink suggests:

Geriatric counseling should not be a process of radically reconstructing personalities or relationships, but one of helping the patient and his family cope with concrete problems.⁴

In the light of the general model, past patterns and values are not to be destroyed or critically challenged, but accepted as part of the resource available for assisting the aging person in meeting crises and conflicts. The guideline "take what you are given" is an important one for the minister who desires to help aging persons. Thus an important aspect of working with the aging person is gathering background data on his/her life patterns and values. This is the tending function of counseling with the aging person. It helps the minister to gain knowledge of the personality structure and also conveys to the aging person an interest in and affirmation of the values and patterns around which his/her self-identity and worth has been primarily structured. The older person will continue to react and conform to these values and patterns from the past and the important task of the minister/helper is to assist the aging person to actualize new possibilities for harmonizing these values and patterns with changing social and physical influences.

- 2) Viewing the situation of the aging person from the perspective of the general model reveals that many of the crises and conflicts in aging persons are the result of clashes and discords when continuous life patterns meet changing social and physical

⁴T. L. Brink, "Pastoral Care for the Aged: A Practical Guide," Journal of Pastoral Care, 31(December 1977), 268.

factors in aging. Life patterns and values vary from person to person, but they have strong influence on behavior especially in aging. Continuous patterns of physical activity in camping, hiking, swimming, etc. can come into severe conflict with a debilitating stroke or even loss of muscular strength which might accompany aging. The death of a friend who is closely associated with and involved in the life of the aging person can create an intense crisis when this is contrasted with the continuous life patterns and values which have included such a friend. The movement from a long time family dwelling to a retirement center where meals and rooms may be shared and unfamiliar can create a radical discord with life patterns and values which are closely identified with and a part of the old homestead. An important aspect to helping the aging person is in identifying the specific concrete influences and problems created by these social and physical forces. Counseling with the older person needs to be specifically defined in terms of its objectives and perimeters. The key emphasis is direct problem solving. Brink underscores this emphasis in his advise about working with aging persons:

The most simple, direct, and fruitful form of therapy is to find real solutions for the physical, economic, and social problems which the aged confront. The role of the counselor is to clarify or even to redefine the problem and foster an atmosphere in which the aged and their families can confront it creatively and co-operatively.⁵

⁵Ibid., p. 270.

Problem solving involves (1) a specific focus (2) on concrete problems (3) according to clear and relevant objectives.

- 3) In light of the general model, social engagement or interaction in aging, although it varies in degree and entails some decline in amount, is an important source of value for the aging person. The aging person relies in many obvious and more subtle ways on a select social network which provides support. For this reason, efforts at assisting the aging person need to take account of the shape and adequacy of his/her social network. The family is quite often a primary social network for older persons. Close friends also form a "family" of sorts for the aging person. Since the aging person is affected by his/her social relationships and also contributes to these, it is important to assess the ways in which the social network may or may not be providing important input to assist the aging person in harmonizing continuous life patterns with social and physical changes.
- 4) The general model points to growth in the aging person in a particular way. The aging person is involved in a passage which adds to continuous life patterns and brings about conditions of physical decline and social shifts. Yet, the aging person also has the capacity for growth. The human potential and growth oriented therapists emphasize self actualization in aging. There is the increasing clarity and awareness of who one is as the self's defining characteristic becomes more refined and less identified with the particulars of experience. Assagoli's dis-identified self is one which is less tied to reactive and

conformal processes in social roles and identities and more guided by inner core values and patterns. The emphasis in the general model is not simply on radical disidentification and growth as a clarification of the self's defining characteristic, but stresses the further dimension of growth as the actualization of new possibilities in a concrete situation to harmonize continuous life patterns with the social and physical influences (poor health, disability, retirement, loss of friends, change in living arrangements, etc.) which often occur in aging. The new possibilities are relevant to the life patterns and social and physical influences and are viewed in terms of minimal possible goals for harmonizing these various elements. The ministers or counselors do not provide these possibilities. They are God-given in each moment of the older person's existence. However, the minister can introduce interventions to assist the person in actualizing possibilities which he/she chooses from God's possibilities for harmonizing the immediate situation. The self grows in this process since the new actualized possibilities becomes a part of its own store bank for future experience.

These possibilities and special circumstances involved in the aging process point to the need for a counseling model which moves away from trying to change aging persons basically, and towards being useful to them as they are. The aging person has resources to harmonize his/her life from his/her past patterns and values, social network, and God's presentation of relevant possibilities. All of these become givens in a particular moment of experience and can be utilized by the

aging person in dealing with the crises, conflicts, and problems that often and naturally arise with advancing age. Quite often, continuous patterns and values and established social networks can sustain the aging person in a comfortable and contented lifestyle. The aging person gets along well as he/she has always lived. Yet, problems arise when certain social and physical factors which may naturally or accidentally accompany aging clash with these patterns and relationships. This produces crises and conflicts in the aging person's life. The temptation is to continue to apply the same life patterns and values to this new situation in the hopes of regaining harmony. Unfortunately this move contributes to a vicious circle pattern where discord leads to more fervent application of past continuous patterns which in turn leads to greater discord when these patterns clash with the new social and physical factors. It is here that the aging person, unable to alleviate the conflict through traditional means and finding him/herself stuck in an escalating spiral may turn to the minister for help. The pastor needs to be ready with a systematic approach to dealing with the aging person's problem which recognizes and utilizes the possibilities and special circumstances which the aging person presents. Such an approach, which draws off of the brief, systems, problem-solving approach of the Mental Research Associates in Palo Alto, California, is outlined here.

A Systematic Approach to Assisting Aging Persons

An approach to assisting aging persons which is consistent with the general model of successful aging might consist of the following related steps:

1. Joining with the Aging Person. This involves the establishment of an initial contact and entry into the aging person's social network. Since older persons are reluctant to seek help on their own, the minister may need to find ways of making him/herself available to aging persons through visitation in their homes and communities and establishing his/her own organization for keeping contact with older persons and staying aware of their needs and crises. Also, since the aging person becomes more inner oriented and related to a narrower and more select social system than younger persons, the minister will need to be especially sensitive to ways in which he/she can join with the aging person and become apart of the select social network. The tending function of the minister becomes very important at this point. The minister needs to concern him/herself with how to learn from, care for, and pay attention to the aging person in such a way that a firm relationship is formed. One means of doing this while at the same time beginning to gather information on continuous life patterns and values is to encourage and become a part of the aging person's reflection on his/her past. Initial joining quite often involves "accommodation" on the part of the minister which is the adjustment which the minister makes of him/herself in order to fit into the aging person's frame of reference and social system.

2. Inquiry and Definition of the Problem. In terms of concrete experience, what is the crisis or conflict at the present time? How is this experience a problem? To whom? When did the problem appear? What was going on in the person's life at that time? Who and what events are involved in the problem? All of these questions are designed to get a fix on the immediate changes in situations and

relationships which may have brought about a clash with continuous life patterns and to find out how this discord is manifesting itself. The important task in this step is getting down to specifics in the problem. Initially, the problem will likely be presented in general terms. The task of the minister is to make the general problem concrete and the implicit aspects of the problem explicit. This involves careful listening on the part of the minister to the various levels of communication and a skillful knack at being persistent in getting at the specifics without being confrontive or invalidating of the older person's frame of reference. One means of doing this is to acknowledge that the aging person certainly knows his/her own mind and experience best, but he/she may have trouble expressing what his/her thoughts or feelings are. The minister also acknowledges his/her role as one of helping the aging person phrase his/her thoughts and feelings in a way that is specific enough to be useful to him/her as he/she seeks a solution to the problem.

3. Discovering What Has Been Tried in Solving the Problem. This step aims at uncovering the life patterns which have been applied to the problem but have been ineffective in solving it. The aging person will ordinarily apply continuous coping styles which reflect continuous values to the social and physical shifts which confront him/her. The crux of the problem is not the physical and social shifts which may be a natural part of aging, but the fact that the continuous, habitual coping patterns do not work, but come in conflict with these shifts. In other words, the "solution is the problem" and the problem is created and perpetuated by solutions which clash with the social and

physical elements influencing the aging person. Knowledge of the aging person's past life history can assist in identifying the prominent life patterns and values which feed into the various attempted solutions. In this step, all solutions to the problem are to be explored in their concreteness. Questions such as "What things have been most helpful?" "What things have been least helpful in the solutions attempted?" are important means of discovering where there may be more or less compatibility between stabilized life patterns and current social and physical factors affecting the aging person.

4. Discovering the Smallest Change at Improving the Problem. At this point the minister steps back and avoids the trap of offering his/her own solution. The task is to elicit a goal towards a solution from the aging person. The goal needs to be very small, very concrete, and relevant to the capabilities of the person in terms of his/her life patterns and social and physical situation. The goal is not viewed as a final, ultimate solution to the problem which would create a harmonious unity of experience for the aging person, but a small step in this direction such that, if it were achieved, the person could identify movement has been made towards a harmony. Discord might still persist, but it would not, after this step had been taken, be as destructive to the self's experience as it was before the concrete step was taken. Here, again, the minister will need to be persistent in narrowing global and general goals to concrete, small, specific ones which are well within the range of new possibilities which the aging person can actualize to synthesize the various elements influencing him/her. In trying to assist the aging person in moving towards such goals, the minister might

try exploring disadvantages to making a change or taking a small step. What would it mean in terms of valuing certain life patterns upwards or downwards? What would the step mean in terms of transforming habituated values concerning various social or physical aspects of aging? What is the worst possible thing that could happen in actualizing this step? These questions help the aging person deal consciously with subtle resistances to advancing. Perhaps a denial of experience or past life patterns or continuing discord is worth the price the aging person pays in loss of satisfaction and fullness of experience when compared to the effort involved in transformation of values, patterns, and social/physical influences. The emphasis here is on the recognition of autonomy in the aging person. He/she is the one in charge of actualizing his/her own God-given possibilities and the burden in terms of success, failure, and new experience is born only by this person. However, the important task of the minister is to assist the aging person in making his/her goal small enough and concrete enough to be within his/her grasp and realistically possible. In this way, the minister helps to increase the possibility of success if the aging person desires to attempt to actualize the goal. The probability of success is greater if the minister can restrain the optimism of the aging person and help him/her settle on a goal which is, in the minister's eyes, an underestimation of the aging person's ability. By focusing on a small, concrete goal, the limits of counseling are identified and the aging person has something which he/she can recognize when it is reached.

5. Strategic Planning, Interventions and Evaluation of Effects.

Once a realistic goal is identified and agreed upon, the minister is

ready to plan ways to assist the aging person in moving towards this goal. It is important to remember that the aging person is the one who must make the changes and actualize the new possibilities to transform and harmonize the various elements affecting his/her behavior. The minister's role is not to change the aging person, but to provide input and support which will enable the aging person to actualize new possibilities in the most efficient and effective manner. In this regard, the minister will need to be continually planning, intervening, and evaluating his/her interventions into the problem solving process in order to be of optimal assistance to the aging person. Such planning and intervention and evaluation requires what in clinical terms is often called a "Diagnosis". Here the diagnosis is a working hypothesis formed out of the minister's knowledge of the aging person's past life patterns and social and physical experiences. It guides his/her interventions but is flexible and continually in metamorphosis as the minister gains new insights from his/her evaluation of the interventions and their effects on the person's movement towards his/her goal. The diagnosis is never fixed. The minister has several resources at his/her disposal to assist the aging person in attaining his/her goals. A few of these are listed below:

Reframing. If the minister perceives the aging person is stuck and locked in on viewing his/her problem from only one perspective which appears unsolvable, then he/she can attempt to "reframe" the problem in a slightly different way so that solutions may be more apparent. "Reframing" does not change the problem, but allows the aging person to perceive it in a different way. For instance, if an aging

male views himself as sexually virile and potent, this life value may clash with his perception that the length of time between erection of his penis and ejaculation in the sexual act is lengthening as he ages. The lengthening time span between erection and ejaculation is a physiological change which is age related, but its advent may signal a clash with the life long perception of his sexual prowess. A simple "reframing" of the problem can often serve to immediately actualize a new possibility for bringing these two components of experience--image of sexual prowess and lengthening time span between erection and ejaculation--together. The reframing takes its cue from and builds on the life long continuous pattern and value of sexual prowess and shifts the physiological change in sexuality from a negative factor to a positive sexual asset. This could be done by suggesting the aging man would be envied by younger males who have not mastered the art of retarding their ejaculation in order to prolong satisfaction in sexual intercourse. The man has mastered the art of male sexuality by arriving at a valued level of sexual control. The emphasis here is upon giving the aging man a possibility for decreasing the anxiety around his sexuality and a sense of the positive developmental aspects of aging in the area of sexual activity. Rather than denying his sexuality and sexual activity or disparing, he is encouraged to actualize a possibility which might create a new image of sexual involvement for the aging person. The hope is that this intervention will have a "ripple" effect in affirming other areas of his sexuality. As can be seen from this example, reframing must be done from the value perspective of the aging person if it is to be effective. However, it can, when done

carefully and with proper attention to the lifelong value system of the aging person, provide a new and highly desirable perspective for actualizing possibilities to bring conflicting aspects of the aging experience together.

Restructuring. Restructuring involves not only changing a perspective or perception through creating a new and interesting proposition but includes making changes in the aging person's physical surroundings and relationships as well. Such changes in physical surroundings and relationships are designed to assist the aging person in actualizing possibilities which decrease the dissonance between life patterns and values and social and physical changes. For instance, in working with an elderly woman who has suddenly become disoriented and paranoid, the minister would not seek immediately a reconstruction of her personality but would rather look for what had been her normal consistent life patterns and values and what social and physical changes if any could have clashed with these. Upon exploration of her life and situation, he/she discovers she has just given away most of her belongings and moved from a home where she had lived for 40 years to a retirement setting which is away from lifelong friends and unfamiliar both physically and socially. His working hypothesis is that there is a radical conflict between, on the one hand, lifelong values and living patterns which include familiar surroundings and routines involving housework and friends and, on the other, a totally new and strange homelife and social setting. Through "restructuring", he directs the aging woman to stop trying to make new friends and to spend some time every day visiting her old friends and her old neighborhood. He also

has the woman recover some of her belongings and arrange her room in the retirement center just the way she had arranged her bedroom with the same pictures, furniture, and personal assessories. The woman begins to become more coherent and emotionally stable. Gradually, the minister has her spend more time meeting new friends at the retirement center. He also has her make changes in the arrangement of her room. She continues to improve and live satisfactorily. The "restructuring" here is a means of immediately reducing the dissonance between her values, patterns and social situation and embracing a new living situation by transforming the old and the new. The minister here supports the woman such that she is able to actualize relevant possibilities according to her own pace and frame of reference.

Homework Experiments. One means of facilitating the aging person in actualizing new possibilities is to assign the person to experiment with a new proposition for harmonizing life patterns and physical and social changes without committing to a long term continuation of this experiment. The advantage of this intervention is the minister can take away the pressure, risks, and insecurity of long term final change but can at the same time motivate the person to actualize a new possibility albeit briefly. The benefit is that once the possibility is actualized, even for a short term experiment, it can never be unactualized. It is thus a part of the aging person's experience. For example, an older man who is a professional golfer and lifelong athlete suffers a stroke which partially paralyzes his right arm and leg and makes it impossible for him to control his golf swing accurately. The physical disability clashes with his lifelong activity and value

patterns. The aging gentleman toys with the idea of teaching golf to younger beginning players, but is not certain he will be happy doing so or effective given his physical limitations. The minister suggests he might be right, teaching just might not be satisfying or feasible for him, but, if for no other reason but to eliminate this as one of the possibilities why doesn't he invite some young people in the church to go to the country club and let him show them some pointers just as an experiment for one time only. He agrees and comes back the next week reporting the young people were excited to have a well known golf pro showing them the ropes and were inspired by his determination to make use of his talents in spite of his physical limitations. The minister cautions this is something that might not happen again. The golf pro sees this as a challenge and sets up a regular teaching time and group. In this one intervention, the minister is able to encourage the aging golfer into an experiment which actualizes an experimental possibility to harmonize the life patterns and values with the reality of physical disability. This is done and through cautioning about the incident, he challenges the man to continue the new actualized life synthesis.

Prescribing the Symptom. In order to facilitate the aging person's awareness of and control over the dissonance between life patterns and social changes, the minister might choose to encourage the aging person to do whatever it is he/she is doing to create and perpetuate the symptom. The aging person does harmonize the various aspects of his/her life. Symptom prescription heightens this choice. For example, a minister is working with a recent retired woman who has

worked eight hours a day five days a week since age 21. Her retirement was age related, and since retiring, she has been fearful and depressed about not having anything to do. The minister probes her background and discovers she has spent her spare time for the past 30 years in her hobby of needle work and sewing. The woman is an accomplished crafts-woman and has won several awards at the local fair for her clothes and needle crafts. Upon further investigation, the minister discovers she is most depressed and fearful on Mondays through Fridays during what were her normal working hours. In the evening and on weekends, she is often fear and worry free and even happy as she engages in her hobby. The minister indicates perhaps the problem is she has not allowed herself to grieve enough about loss of her job and she should take some time each weekend and two nights per week to be fearful and worried she would not have anything to do with her life. She agrees and returns to report she has tried and although it was difficult, she was able to get somewhat fearful of not having anything to do with her life. The only problem was her time worrying and being fearful had cut into some of her hobby time so she did not continue the fear for long. The minister asks her to try this again, but to take longer being fearful on the weekend and evenings, and if this cuts into hobby time, she is to spend some hobby time one morning during the week. She returns saying this worked well. The minister compliments her on her ability to organize her life and get her necessary grieving over the job loss done. The woman indicates she is finding herself less fearful of not having anything to do during the week and is enjoying her hobby more on a full time basis. What the minister does here is to pick up on the woman's long time

pattern of needle work and sewing as a way to actualize a new possibility for dealing with job loss and the symptom resulting from that. By having her intentionally worry on weekends and evenings and intentionally shifting her hobby to the weekday mornings to allow for this, he/she gives the woman the chance to experience her own control over her time and activities. This alleviates the fear which is a result of dissonance between life patterns of working at a job during the week and loss of job through retirement. She is able to take a life long hobby and actualize the possibility of using that to harmonize her life long patterns of work with the changed social situation.

Predicting Backsliding. The life patterns and changing social and physical influences on the aging person are strong and often the experience of harmonizing these through actualizing new possibilities is not completely comfortable to the aging person even when he/she is successful. One means of addressing the problem of the anxiety of success is to predict or even prescribe a relapse. In this way the aging person could ignore the fact that he/she had actualized a new possibility for harmonizing his/her life and go back to a confused or dissonant or denial state. Again, this intervention helps establish that the aging person is in control of his/her destiny and the way in which given life patterns and values are transformed along with given social and physical influences. The aging person becomes aware of his/her free space to either choose to acknowledge and exercise his/her creativity and reactivity or choose to accept creativity but deny reactivity to certain conflict causing influences, or choose to deny creativity and exercise reactivity to dissonant influences which

inhibit harmony of experiences. Predicting or prescribing that the aging male will again experience his sexual prowess threatened by physical change even though he has experienced it as an asset or that the golf pro will again think he has nothing to offer and no satisfaction from golf even though he has experiences otherwise helps heighten one of the choices the aging person can make. By predicting or prescribing this, the minister often takes some of the unpredictable sting out of it if it does occur or perhaps even mobilizes some resistance on the part of the aging person to meet the challenge of living according to a new life synthesis.

6. Termination. The final step in this systematic approach to assisting aging persons involves wrapping up and parting. The two main functions at this point for the minister are to 1) give credit to the aging person for what he/she has done in actualizing a new life synthesis and 2) anticipate with the aging person what could go wrong in the future. With respect to the first function, the minister gives the aging person encouragement and a sense of accomplishment for what has been done, but more importantly in giving credit, he/she allows the aging person to take responsibility for his/her own embracing of the past and creative transformation into a new life synthesis. By accepting responsibility for this harmonious life synthesis, the aging person will be more inclined to acknowledge responsibility for his/her own handling of events which result in life discord. The aging person is responsible for what he/she has done with the givens of life and will be responsible for what he/she does in the future. As far as anticipating what could

go wrong is concerned, the minister assists the aging person in engaging with the future and how what he/she has accomplished will impact his/her future and that of others. What realistically can the aging person expect this accomplishment to mean in the future? How could it enhance the future? How could it be ignored in the future? How could it detract from the future? What is the aging person's role in the use of this accomplishment in the future?

This systematic approach to assisting aging persons in times of crises and conflicts is presented in sketchy form here. For purposes of outline, it is presented in steps, but in actual practice many of these steps work together and do not occur in a set sequence since there is often an interplay back and forth between them. What this approach attempts to do is to provide ministers a means for encouraging aging persons to embrace and re-enact the continuous life patterns and the social/physical changes which are a part of aging while at the same time actualizing possibilities for transforming and harmonizing these influences. The dual experiences of reactivity and creativity are utilized in this approach as a means of enabling the aging person to experience a full and personally harmonized aging process. What has been presented thus far is the relevance of this approach for working with individuals; yet the approach also has relevance for the minister's work with aging persons in families and groups.

Assisting Aging Persons in Their Families

A supportive social network for the aging person has been identified as one of the ingredients in successful aging by the general

model. James Birren suggests much of the intense social interaction which is part of the aging person's life and social network takes place in the family. As he states:

It is still the family despite all of the social changes that have surrounded it that offers the older adult emotional and physical support.⁶

With the family being a primary means of social support for the aging person and the possible availability of family members of aging persons in the church setting, it seems important in assisting the aging person for the minister to take advantage of the resources which the family of an aging person might provide. Families are crucial support systems for aging persons; however, they can also limit themselves and become caught in interpersonal patterns of ineffectiveness and suppression for the members. As William E. Hulme indicates:

From the perspective of both the Church and the social sciences the family atmosphere of interpersonal relationships is a powerful influence for the development or health of sick souls.⁷

Bentgson and Kuypers' "Social Reconstruction Theory" of successful aging points to the powerful influence of the social system in affecting the life satisfaction of aging persons for better or worse. The family is a narrow, but often intense, social system which can have either a positive or negative affect on the well-being of an aging member.

The minister may often be called upon by the family of aging parents or spouses to assist in working with their problem aging member.

⁶James Birren, "Forward," in John Herr and John Weakland, Counseling Elders and Their Families (New York: Springer, 1979), p. vii.

⁷William E. Hulme, The Pastoral Care of Families: Its Theology and Practice (Nashville: Abingdon Press, 1962), p. 195.

One focus for the minister which is consistent with the general model's recognition of the interconnected nature of persons is to perceive the "problem" neither in terms of the individual aging person nor the family, but as a "type of behavior that is part of a sequence of acts between several people."⁸ With this focus in mind, the minister is in a position to work with the family on its own life patterns and values with the goal of transforming these to make the family unit more health producing for all its members including the aging person.

Social and physical changes that accompany aging often create discord in the family and the aging person as they clash with traditional family life patterns and values. The physical disability of an older family member may clash with the family's values of good health and call the family's mobility and sense of invulnerability into question. The family's negative reaction to the disability may inhibit the aging person's own integration of his/her new physical condition with life and family values and patterns. It is also possible that family changes may create discord in the aging person. For instance, the increased distance of an adult son from the tightknit family unit may cause an older mother to become suddenly helpless and enfeebled as a way to draw the family together around concern for her.

By looking at the aging person as part of a family context, the minister is able to concentrate on the way family shifts contribute to disruption in the family. He/she can thus intervene to mobilize the

⁸Jay Haley, Problem Solving Therapy (San Francisco: Jossey-Bass, 1978), p. 2.

resources of all family members in creating a setting where aging can be tolerated and constructively supported. The general model of aging presented in this study emphasizes the interconnected and interdependent nature of reality and persons. A concentration on the mutual interdependence between family and aging member can lead to assisting the aging person in drawing important support value from the family in his/her own creative synthesis and can in turn assist the aging person in contributing constructive value to the family setting.

The procedure outlined earlier for assisting an aging person can be easily adapted to working with the aging person in the family if the family is viewed as a social unit with its own continuous life patterns, values, and relationships which can either inhibit or provide a positive social value base for the aging person to re-enact and build his/her own valuing experiences. The example of a minister's encounter with a woman and her daughter who present the problem of a 66 year old husband and father who is "helpless and eccentric" may help illustrate this approach in the family setting.

The minister's first task is to make contact with and join the family system. He/she speaks to the older man inquiring about his past. He/she does the same with the wife and adult daughter. The initial goal for the minister is to accommodate him/herself to the value system and family structure while at the same time gaining relevant information on the recent events in the family's life. He/she finds the aging man has recently had a physical examination which checked out all right. He/she also discovers the man had retired early 10 years before and has only become a problem in the past year. No radical shifts have occurred

in the recent past. The only change in life patterns for any of the people aside from the man has been the daughter's getting a job a year before which required her to travel out of town where all three lived.

After the initial joining, the minister checks with each person to get a perspective on the problem. All three agree the old man is the problem. His wife reveals frustration. He demands more and more of her time. She is 63 years old and teaches school. His behavior interferes with this. He wants her to retire so they can spend more time together. She wants him to become more active and relate normally to their friends. One problem is he is quiet when friends are visiting or begins to get angry and talk in rambling fashion. The daughter feels put upon by her father's problem. The mother calls the daughter whenever Father is incapacitated, not caring for himself, and cannot be moved. The daughter is busy with her job and does not see her parents much. Her desire is to get Father straightened out so she can get on with her life.

At this point, the minister reframes the problem as a family problem. He/she indicates the mother seems to have a problem with her frustration, embarrassment, and overload. The daughter seems to have a problem being put upon by parents, being a parent to parents, and having her life interrupted. The minister then explores the family problem from the aging man's perspective. He indicates he can't seem to do as much for himself as he used to. He has aches, pains, tiredness. He feels bad about being a burden to his wife and daughter, but can't seem to help it. He needs his wife's help since he can't go out.

The minister pushes for a specific definition of the most urgent problem and all three agree the most urgent problem is the man's not

being able to get out of bed. This usually happens once a week and commonly on the weekend. The mother's plans are spoiled. She cannot move him and must stay at home to watch him all day to make sure he doesn't collapse while clumsily moving around.

Once the problem is specified, the minister inquires about solutions which have been attempted. The most frequent solution involves the father's getting his wife to call the daughter for help in getting up. He takes pills for pains and tries to move but cannot. The wife continues to urge him to get up indicating the doctor can find nothing wrong with him. He does not budge, and she calls the daughter. The daughter urges her mother over the phone to keep after him. Finally, when all else fails, she comes and helps Mother get him up. Since she must usually go over when her mother calls, she rarely visits at other times.

The minister continues to work with the family in narrowing down a minimal goal. All three agree the goal would be having the aging man get up from bed without daughter and wife's constant attention. Before moving with the goal, the minister inquires about possible disadvantages to each family member if the goal is achieved. The aging man indicates his life would become more hectic if he could get around more. People might begin to expect more of him. He would also probably have to spend more time with wife's friends and go out with her or not see her as much. He also worries he might not see daughter as much if he were more active and she did not come over to assist him. The wife and mother indicates his improvement would mean she would need to find new ways of caring for her husband and showing she cared. She also would have to consider

retirement from a fulfilling job and traveling with him. Her husband's recovery might also mean she would not have as much to talk to her daughter about. The daughter envisions his improvement would mean she would need to make further uncertain decisions about her career without her parents to worry about.

With the information and goals the minister has received, he/she begins to formulate a working hypothesis and strategy. He/she assesses the man's problematic behavior is holding the family together and keeping family members from making some decisions which would affect an uncertain future. The family values and patterns stress closeness and dependency, but changes are conflicting with these. The minister strategizes an intervention which will transform family values and patterns and harmonize these with changes confronting the family. The intervention draws from the family's values and aims at moving them towards their goal. The intervention consists of suggesting the problem may be that the father may not have been taken seriously enough. The doctors say he is all right, but they can be wrong. Perhaps he cannot function like he used to anymore and there is nothing that can be done about it. Besides, even if he is able to function more independently, the decision must be his. As Jesus demonstrated in his healing of the crippled man at the pool of Bethzatha, a power as strong as the life giving power of God is not operative unless the man himself decides he wants to be healed. The prescription is the next time the aging man says he cannot get out of bed, his statement is to be accepted. The wife is not to encourage him but to comfort him--make sure he is warm, has food, has books, TV, etc. Since he will not be stumbling around the house, she can go out and

leave him in bed. The minister tells the aging man to stay in bed and not try to over exert himself. The daughter is to make plans to drop by her parent's home once a week to see her parents. Since there is nothing she can do for him about his helplessness, she is to simply let him know she accepts and loves him. The wife and daughter might begin to discuss what it will be like without Dad to include in their worries. They might also explore the possibility of nursing facilities in case these become necessary for him. The intent of this prescription is to intervene in the repetitious, conformal pattern which has kept the family together and the father helpless. The aim is to transform the pattern. The minister encourages a transformation which will retain the family values of closeness and care between family members but will do so in a way that facilitates the autonomy of each family member and especially will open the aging man to actualize some new possibilities for himself. The minister anticipates one of two things will happen: 1) the aging man will look at himself, evaluate he is not helpless, and recognize he will need to prove this to the family and minister to avoid being labeled a total invalid or 2) the aging man will, with his wife and daughter, be able to evaluate the true limits of his capabilities without the pressure of the functional significance of his behavior and face up to the reality and possibilities in his situation.

In using this approach, the minister functions as a catalyst in moving the family beyond the conformal, repetitious, re-enacted family patterns which create discord and keep the aging man locked in a disabled role. He/she intervenes to assist the family members to transform these patterns so that the needs and values which are a part of the

family can be harmonized with social and physical changes affecting the family and its members. The aging person is assisted in being provided with new social value from the family network which alleviates the social pressure of keeping the family together. He is given support for his own autonomy and freed to embrace and transform the particular social and physical influences affecting him with his own continuous life values and patterns. He can harmonize these in anticipation of making a new contribution to himself and his family. In this instance, the minister's assessment of and work with the family is aimed at strengthening the family social network from which the aging person can draw and to which he might contribute.

Assisting the Aging Person In Groups

Another important social network for the aging person may be those who share his/her religious values, traditions, and community. The life of the church is normally carried out through relatively small groups and these groups provide an important locus for assisting aging persons in transforming and harmonizing consistent life patterns and social and physical influences accompanying aging. A group of aging persons could be formed to focus on the "Experiences of Aging." The minister could be of assistance in such a group by providing leadership or soliciting an older person who is experienced in group work. The important task of the leader is in providing needed functions for the group at particular times. Knowledge of the dynamics of aging as outlined in the general model could assist the leader in recognizing the process involved in successful aging and how this might be facilitated

with group members for themselves and for each other.

The group will initially need to make contact and join with each other. There may be defensiveness and a hesitancy to acknowledge any problems or discord by the aging group members. Hostility may develop towards a younger minister who presumes to know enough about aging to initiate such a group or towards the minister who does not take charge and run the group. As the group continues to develop, some risking and experimenting will probably emerge on the part of the aging group members. The leader at this point begins to encourage the group members. He/she assists in helping them express problems of discord. Pain around the loss of spouse or close friends, the feelings of uselessness which result from retirement, the sense of becoming a burden on children and society, anxiety concerning approaching death are all possible concerns which might emerge as group members risk themselves and begin to experiment with resources available in the group. There is a combination of confrontation and caring as the leader helps the group members become aware of their own life patterns and values and how these relate to social and physical changes in aging. The conflicts and crises which are a result of the incompatibility between lifestyles and life changes are recognized and acknowledged. The leader nudges the group members to explore their various attempted solutions to the conflicts and crises. As group members begin to encourage, confront, nudge, and care for and explore with one another, the leader begins to back off and provide less structure. The group begins to structure itself with older persons participating in the lives of each other. The group members begin to become a part of the lives of each other. A deep, intense experience of relationships is

formed as the group members draw from and contribute to support for each other in exploring ways of embracing and transforming life patterns and the various social and physical factors in their aging experience. The aim is at actualizing new possibilities in group members to assist in harmonizing their own life experience and contributing to the overall positive group experience. The group can provide its own reframing of social changes and physical declines and generate new definitions and labels for the aging process which are supportive of the harmonious synthesis of life experiences in its members.

An important ingredient which emerges in such a group is the recognition and experience of the interconnectedness and interdependency of persons. The emphasis for the minister/leader is upon awareness of the various stages of group development and the utilization of these in forming a positive and intense social experience from which aging persons can draw value in their own life synthesis and in turn contribute their actualized value to the group. Other group structures which can provide similar experiences are intergenerational groups where persons of different ages--older and younger--can begin to experience the value in each other and contribute to the lives of each other. In such groups, the aging person can anticipate making a contribution to the future beyond him/herself in modeling patterns of growing older, providing personal life long solutions for encountering grief and loss, and providing sense of life's flow to others.

AGING AND THE CHURCH'S VALUES

Thus far, pastoral care of the aging person has been addressed

in terms of the church's ministry of assisting aging persons and families with conflict and crisis. Quite often this aspect of pastoral care involves more concentration on interpersonal and emotional dynamics than on the value and meaning systems of the church and the relationship of these to the aging person. Yet, there is a sense in which the church needs the foundation which a theological meaning and value system can provide before it can do effective pastoral counseling with aging persons. As Don Browning suggests:

Before the church can care for or counsel the aging and the aged, it must have a fund of meanings that will enable its people and the larger society to understand the place of aging in life--it must have a practical theology of aging.⁹

As was mentioned at the beginning of this chapter, pastoral care includes the church's task in relating the aging person to its value and symbols as well as the function of assisting in conflict and crisis. Specific attention to God and God's salvific participation in the life of the aging person is an important aspect of pastoral care with aging persons. Although the general model does not provide a complete or specific practical theology of aging, it does suggest some directions such a theology might begin to take.

In what follows, the church's value symbol of "salvation" will be explored as will the aging person's psychosocial value of reminiscence. The goal is to discover a link between these two values as a means of making reminiscence relevant to salvation and salvation meaningful in terms of reminiscence. In this way, a bridge can be constructed

⁹Browning, p. 97.

between these two values and a step can be taken in the direction of joining the church's values to its ministry with aging persons. What follows is not meant to be exhaustive but to indicate how the general model can be used in actualizing a new possibility (salvific reminiscence) which brings these two value perspectives together. If a standard for salvific reminiscence can be synthesized, then the church will have a start towards its fund of meaning for aging and a guideline for connecting aging persons in one of their psychosocial activities to a value symbol of the church. Such a standard can assist in incorporating aging persons into the church's value structure in a way which is relevant to the aging process.

Salvation and Aging.

Salvation is chosen as an important religious symbol for well being in aging since it has received attention by several writers in the field of pastoral counseling. Noteable among these is James Lapsley whose book Salvation and Health attempts to link salvation with the health care functions of pastoral care in order to form a sound anthropology for the church. In a nutshell, his thesis is that salvation and health are "interlocking processes" which are "inseparable in actual occurrence, and mutually dependent in some respects."¹⁰ He develops a hierarchial model for relating salvation and health which places salvific participation (constructive participation in the common life of all) at

¹⁰James N. Lapsley, Salvation and Health (Philadelphia: Westminster Press, 1972), p. 86.

its penicle. Thus, salvific participation seems to be the goal of life and that which health supports. Lapsley attempts to define salvation from a process perspective and suggests:

Salvation, in this view, must refer primarily to the preservation in the life of God of values realized in the world, especially in the lives of men.¹¹

This definition of salvation captures the important function of God's nature in saving and preserving the value in the world. This function has a special relevance to the aging person since the way in which the aging person's future is extended and his/her actualized value is preserved everlastingly is through God's embracing of value. The anticipation of this complete saving and preserving of value contributes an increased intensity and value to the aging self's immediate experience.

Although the preservation of actualized value in God is an important aspect of successful aging, the general model of aging notes another equally important function for God. This is the activity of God as the orderly provider of new possibility. Daniel Day Williams defines salvation as fulfillment for the person in a participating relationship with God and neighbor.

It (salvation) can be defined as fulfillment for man in a new relationship to God and his neighbor in which the threats of death, of meaninglessness, of unrelieved guilt, are overcome. To be saved is to know that one's life belongs with God and has a fulfillment in him for eternity.¹²

This definition embraces social and personal aspects of salvation and paves the way for defining salvation in terms of a close interdependent

¹¹Ibid., p. 53.

¹²Daniel Day Williams, The Minister and The Care of Souls (New York: Harper & Row, 1977), p. 13.

relationship between God and the aging person. Salvation comes about "in a new relationship" in which there is a mutual participation between God and the aging persons and others with whom the aging person is socially engaged. God participates in this salvific relationship at the widest point. The aging self belongs with God and is progressively fulfilled in God in a two fold manner. First, God enters into the determination of the aging self by providing this self with new options in each moment which are closely related to the self's lifestyle. These options are new possibilities around which the self can freely choose to shape its own experience. Thus, God provides an orderly advancing continuity to the aging self by offering it these relevant possibilities and has a value for each moment of the aging person's life.

Second, the aging self belongs to and is fulfilled in God through the contribution of its own actualized value to God. The value actualized by the aging self enters into the life of God as this value is directly embraced by God. Thus, the aging self has a value for God which is unique and which enhances the life of God through whatever of positive value it contributes. God transforms and preserves this value completely by harmonizing it in God's self with the vastness of value which has been attained in the world.

Williams places a value on knowledge of salvation. As he indicates, "to be saved is to know. . . ." There is a sense in which the aging self participates in salvation whether or not it is aware of this participation. God never abandons the self and is always providing and preserving whatever of positive value the self actualizes. Yet, knowledge of this process opens the way for the aging person to consciously

participate in discerning God's ideals for it and in attempting to actualize these ideals on a fairly high level of value. The process of salvation is, thus, enhanced by knowing and acting upon God's ideals presented to the aging self.

William's definition of salvation also emphasizes its social nature. God's ideals for each moment of the self are provided for the self's orderly synthesis of and movement beyond the values which it inherits. If the aging self is consciously willing to discern and actualize God's ideals for it, then its goal is towards increasing harmony and intensity of experience, and it is intent on actualizing value which contributes increased value to other selves and to God. Salvation occurs in a community of selves in which the actualized values are shared and add to the increase or detriment of value in each other. Lapsley identifies salvific participation as the constructive participation of the self in the common life of all.

In conceptualizing salvation in the aging person in terms of the definitions offered here, there is a need to recognize salvation as having its beginning in God's activity as orderly provider for value in the world and its end in God's activity as saving preserver of all value actualized in the world. This activity of God can be considered: 1) in terms of its relation to a particular individual aging self, 2) in terms of the extent to which it is a conscious relationship which the aging self deliberately enhances, and 3) in terms of the social nature of the activity. To incorporate all of these aspects of salvation in one model, perhaps it is fruitful to consider salvation as a process which unfolds on a continuum. On the lower end of the continuum is the

activity of God as orderly provider and saving preserver of value in the individual aging self. This activity takes place on a level which is not available to awareness. The self reacts at some level to God's presented options, but this reaction is below the level of awareness. Little attention is given to how salvation of the self is related to others. At the high end of the continuum is the activity of God as orderly provider and saving preserver of value in a valuing community which includes the aging self and others such that what flows from the life of each enriches the life of all. In such a context, the aging self is consciously discerning and acting on God's eternal possibilities which are presented to it. The goal of the aging self is the actualization of a high degree of value which will positively contribute to God and other members of the community. In between these two poles are varying levels of conscious discernment and actualization of God's provided values and varying levels of contributing and actualized value to the individual self on the one hand and other selves on the other. Salvation is a process which can be associated with a single aging self with unconscious participation of the self in this process. But at its fullest, salvation of the aging self is fulfillment which comes through conscious and deliberate actualization of a high level of value in order to increase the value in the community as a whole.

Reminiscence and Aging.

The field of gerontology has provided evidence from several sources to support the value of remembering and memory of the past in aging. Conscious remembering and memory play a vital role in the aging

process as the self introspectively re-values and re-orders its past history. This process contributes to the continuity of life around a core of values and patterns which are life long. A gerontological definition of reminiscence emphasizes the act or process of recalling the past to awareness in order to reorganize and revalue one's life. William Clements suggests reminiscence involves two dimensions which are reflected in this definition:

Reminiscence involves two major components: the basic memory itself with its affective and cognitive charges of energy, and the evaluative process which tries to make sense of the original event. Both factors are important in the total act of reminiscence. Together they give it its meaning.¹³

Thus, there is, in reminiscence, the memory itself and the process in which it is evaluated and used. Although her main focus is not on reminiscence, Neugarten reinforces these dual facets of reminiscence when she points to the introspection of middle age as involving stock taking, increased reflection on the past, and a structuring and restructuring of past and present experience. There are both elements of the past (memory) and present (evaluating, stock taking, structuring and restructuring) involved in reminiscence. Thus, reminiscence is a "present-relative-to-the-past" kind of activity. Reminiscence takes on the form of introspection in middle age where past values are called up to assist with problem solving in the present and formal reminiscence in old age where life is integrated, ordered, and unified in preparation for death. The goal in both of these forms of reminiscence seems to be the achievement of life consistency.

¹³William M. Clements, Care and Counseling of the Aging (Philadelphia: Fortress Press, 1979), p. 47.

Engaging in this process of reminiscence can have a number of positive social and personal ramifications for the aging self. If it is done in solitude, reminiscence can enhance the inner sense of self and its consistent patterns and values, raise and resolve grief issues and other unresolved conflicts from the past, be a continuing means for building individual identity and provide a basis for transformation and synthesis with changes accompanying aging. If it is done with other aging persons, reminiscence contributes to the value of social engagement by producing or enhancing a sense of affiliation with others who have shared similar past experiences, participating in the past of others and inviting them to participate in the past of the aging person, stimulating others to consider their past and being stimulated by others in one's own reminiscence, and participating with others in the search for new possibilities which can transform and harmonize this past with influences of aging. If it is done in an intergenerational context, reminiscence enables the aging person to contribute to value in others by providing models for growing older, personal patterns for dealing with grief and loss, and a perspective on the entire life cycle and the way he/she has dealt with development and life crises.

The positive benefits for the aging person which can result from reminiscence have prompted Robert Butler and Myrna Lewis to consider reminiscence as a form of therapy for aging persons. They describe what they call "Life Review Therapy" as an "action oriented" and "psychoanalytically influenced" psychotherapeutic approach. In individual psychotherapy, life review is not a process initiated by the therapist, but is one into which the therapist taps. The assumption is

the older person is already involved in an ongoing self analysis which the therapist can join. Butler and Lewis suggest:

The purpose of psychotherapeutic intervention into the life review is to enhance it, to make it more conscious, deliberate, and efficient.¹⁴

Activities such as writing or taping autobiography, pilgrimages to hometowns, attending reunions, constructing genealogy, reviewing scrap-books and memorabilia, summing up life work and vocation, and tracing ethnic roots are some of several methods which Butler and Lewis have used to evoke memory in older persons. The goal is to assist the person in re-examining and making sense of the whole of life. Identity may be re-examined and restructured; dreams of youth may be revived; old problems may be resolved; and harmony with friends and relatives may be restored. Butler and Lewis's emphasis on life review therapy seems to correspond to the present-relative-to-the-past emphasis noted earlier. The future is less important than the present:

The future assumes less critical importance as the present is emphasized. "Elementality," the lively capacity to live in the present, may be fostered. . . .¹⁵

Thus, the temporal emphasis is upon how memory of the past facilitates life in the present.

Butler and Lewis also suggest reminiscence can have important therapeutic effects for the aging person in intergenerational groups as well as the individual psychotherapeutic setting:

¹⁴Robert N. Butler and Myrna I. Lewis, "Life Review Therapy," Geriatrics, 29(November 1974), 165.

¹⁵Ibid., p. 168.

In our opinion, the life review as it occurs in age-integrated group psychotherapy can be a rich, active reexperiencing of the past through the lives of others. All the generations participate in clarifying problems and working at solutions for the older person. There is a kind of recapitulation of the family.¹⁶

In such groups, Butler and Lewis note that age stereotypes breakdown, and there is less consciousness of age as group sessions continue. Group solidarity is built and there is a decreasing sense of isolation and uselessness felt by older persons. There are both listening/receiving and teaching/giving opportunities for the aging person:

A common experience for the old is to "hear echoes of my own life" as they listen to those who are younger. In many instances, the old become skilled at how and when to use their accumulated life experience to instruct and serve as a model for others.¹⁷

Barbara Myerhoff and Virginia Tuft have also studied reminiscence in the group setting. Their insights into the usefulness of reminiscence in a group of older persons are the result of a life history class which was conducted at the University of Southern California. The group was composed of well functioning individuals in their 80s and 90s who lived alone. The group served as a catharsis for these people, but Myerhoff and Tuft report a greater benefit:

More important, it seemed, was their effort to provide for themselves and one another, an agreed upon interpretation of their lives and its significance, imposing form on that which would otherwise be chaotic and haphazard, finding consolation in discerning sense and coherence in the series of choices and accidents that make up life.¹⁸

¹⁶Ibid., p. 172.

¹⁷Ibid., p. 173

¹⁸Barbara G. Myerhoff and Virginia Tuft, "Life History as Integration: An Essay on an Experimental Model," Gerontologist, 15(December 1975), 543.

Several devices were used in stimulating this interpretation and integration. Group interaction was encouraged and there was a promotion of conscious listening. The listening skills took some time to develop, but gradually, the class members were able to alternately stimulate and listen to the recollections of each other. One of the most helpful results of this process was to enable the elderly participants to relate to themselves when they were young and to experience themselves as the same person they had always been, despite changes and the passage of time. Thus, the group process of reminiscence was, in this instance, a helpful source for facilitating life continuity.

The focus on reminiscence thus far has accentuated its concern with the value of the past and present constructive use of the past in problem solving, life integration, and social engagement. The temporal emphasis is upon the present-relative-to-the-past, and the value of the future temporal dimension has not been given much attention. However, there are some indications that there is a future orientation to reminiscence and this orientation does have value in aging. The inclusion of a future dimension to reminiscence is also in line with the general model of successful aging.

Butler and Lewis have suggested that reminiscence in old age is a means of preparing for death and is triggered by awareness of approaching death. Reminiscence in intergenerational groups provides a means for aging persons to pass on and contribute the value of their life experience to future generations. There is a dimension of continuing growth and development involved in reminiscence and looking at life as a whole. As Robert Butler states, "life must be seen as a

whole, as an unfolding process of continuing change including dissolution and approaching death; but also the possibility of continuing growth and development."¹⁹

Douglas Kimmel has analyzed the life review process in the light of symbolic interaction and places a temporal emphasis on all three time modalities in reminiscence in aging persons. According to Kimmel:

The past is reviewed as one attempts to sense the consistency between past "mes", present "mes", and future "mes" in the light of current reality and future potential.²⁰

The concern is still with consistency and continuity, but it is a consistency which takes account of all three temporal dimensions.

In an article on aging, David Tracy also affirms the importance of all three temporal modalities in any moment of aging:

The central point remains that any given moment can only be a human experience if comprised of all three modalities of human time--past, present, and future--even though the major source of meaning for any given moment may come from the present, the past, or the future. Now precisely this model of human temporality derived from our common experience of time clearly assures a positive affirmation of the presence of both past moments (through memory) and future moments (through anticipation) in any given present moment, and thereby in the process as a whole.²¹

In the aging process where the awareness of the past through reminiscence may be the dominant source of meaning, there is still the need for a

¹⁹Robert Butler, "The Creative Life and Old Age," in Eric Pfeiffer (ed.) Successful Aging (Durham: Duke University Press, 1974), p. 106.

²⁰Douglas Kimmel, Adulthood and Aging (New York: Wiley, 1974), p. 413.

²¹David Tracy, "Eschatological Perspectives on Aging," in Seward Hiltner (ed.) Toward a Theology of Aging (New York: Human Sciences Press, 1975), p. 125.

positive conscious affirmation of the present creativity modality and the future anticipatory modality.

Tracy makes the distinction between "authentic" and "in-authentic" attitudes towards temporal experience.²² An inauthentic attitude towards temporal experience is one where the aging person focuses on one temporal modality as the only true source of meaning for his/her life. In this light, an inauthentic use of reminiscence in aging would be characterized by the person who escaped into the past and attempted to live in the past to the exclusion of the present and future. "Things have just gone to the dogs, why in my day . . ." and "back in the good old days . . ." are catch phrases for this inauthentic reminiscence which is an attempt to rely solely on the past for meaning. On the other hand, an "authentic" attitude towards the past and reminiscence is one where the major source of value and meaning may be drawn from the past through memory and remembering, but this is not considered the only valid source of meaning, nor the exclusive temporal perspective for an aging person's value and meaning experience. The present and the future continue to play a part as important temporal sources for contributing conscious value and meaning to the aging self.

Tracy's consideration of "authentic" temporal experience prepares the way for considering the past and its availability to the present in memory and remembering as a massive accumulated source of value which may become dominant in the present occasion of the aging person's experience. This is in line with the general model of successful aging where the core

²²Ibid., p. 125-126.

values surrounding the defining characteristic are conformed to in the present occasion of experience and become extremely powerful value sources for the epochal occasion. They can exert a strong influence in the epochal occasion of the aging self. These values provide consistency and continuity to the aging self and help the self establish its enduring identity across time. These values also provide the foundation for present experience. Yet, the present and future also play important parts in the experience of the aging self which draws a major source of value from the past.

One component of reminiscence is memory and remembering which is oriented to the past, but a second component of reminiscence is the process of evaluating which tries to make sense of the original event and integrate it with other elements from the past. This second component is a revaluing and restructuring process which takes place in the present. In the general model, it represents the creative transcendence and transformation of the past. The stock taking, reflection, structuring and restructuring, evaluating, and revaluing are all transcendent functions designed to creatively transform the memory and values from the past. In this process, the values and meanings from the past self are combined with other elements from the immediate past of the body and social world. Social and physical influences are embraced and transformed in this self-restructuring process. There is a synthesis and integration of all of these elements around a new possibility chosen by the self. In the general model, "wisdom" is the value placed on the self's present which is able to conform to the past such that the value of the past is preserved in the synthesis of

elements, but is also able to transform this past and synthesize it with immediate social and physical forces confronting the aging person. Part of this synthesis is an anticipation of the value which the occasion of the aging self will contribute to its own future and that of its world. This anticipation is a third component of reminiscence. In reminiscence, the aging self not only remembers and revalues, but also anticipates the effect of this remembering and revaluing on the future. This component of anticipation adds a degree of value to the aging self's reminiscing process.

The general model of successful aging helps in conceptualizing reminiscence as a process with three temporal and value contributing components. In the general model, this process can take place on a level below that of human awareness. Yet, in reminiscence, the three temporal and value contributing components can reach the level of conscious awareness.

First, there is the past aspect of reminiscing which is the memory and remembering of the past values which have been important and influential in the past and are re-enacted in the present. These values and meanings provide a powerful resource from the past to influence the present. This is especially true in the aging process where the past of the self impacts the present with an accumulated massiveness of past history. The traditional values which are clustered in the core defining characteristic of the self become especially powerful and clear as the person ages. Significant events from the past which have had important effects on this core are brought to awareness as a means of probing the essential nature of this core which emerges

over time. For example, remembering the loss of a close friend or relative re-enacts the value of this relationship and the important place this valuable relationship may have for the aging self.

The second component of reminiscence is the present evaluating, stock taking, revaluing, structuring and restructuring of the value from the past. Forgotten and unresolved issues and grief from the past can be brought into this process as they become available to conscious awareness. Wisdom refers to what the aging self in its immediate experience does with its past knowledge. Value and wisdom are increased if the aging self, in its present experience, is able to embrace and retain the intensity of the values inherited from the past while increasing intensity by transforming these values to harmoniously fit with immediate changes brought on by aging. For example, loss of a job as a firefighter through retirement may bring about conflict with life long values of being part of the fire service. Life patterns which have been centered around this job may be transformed, however, by the actualizing of the new possibility of going around to civic groups and schools and speaking on fire prevention. The aging person is able to harmonize the job loss with his/her life long identity with the fire service by actualizing a new possibility to bring these together.

The third component of reminiscence is anticipation. The wisdom of the self's immediate experience is further increased as the occasion anticipates its contribution to the future. To the extent the aging person is able to anticipate the way wisdom will assist him/her in facing death or contributing his/her wisdom to other members of his/her world, then the value of wisdom is enhanced. Again, using the example

of the retired firefighter, the anticipation that his/her efforts at educating different groups about fire prevention will result in fewer fires and fatalities and assist his/her own fire department increases the value of his/her immediate experience of speaking on fire prevention.

In summary, the gerontological analysis of reminiscence and its interpretation in the light of the general model of aging upholds the positive value to well being in aging which authentic use of reminiscence can bring. Group and individual experiences, where reminiscence which embraces value in the past, present, and future is facilitated, can be helpful in contributing to successful aging.

Remisniscence and the Church.

The church setting provides a unique and valuable locus for facilitating authentic reminiscence in individuals and groups for aging adults. In addition, the intergenerational mix in churches provides the opportunity for establishing age-interrelated as well as age related groups around life review or life crises issues.

The church also has some valuable tools at its disposal for working with reminiscence. In its commitment to Biblical tradition and historic theological credos, the church draws its valuing core from a past which is remembered and preserved. Yet, this tradition also has its present prophetic dimension. In the prophetic mode, recollection of God's actions in the past becomes harmonized with new elements without loosing its intensity. There is also a future apocalyptic dimension to the church's life. The past traditions are remembered and given prophetic form in the present in the hope that a future vision of

fulfillment will be attained. The church, then, does its own remembering which is a dominant activity, but is not the only source of meaning since the present and the future are also important as prophetic and apocalyptic symbols of value.

The church, thus, recognizes a value to reminiscence and has its own meaning system built around remembering. By remembering that past activities of God and God's present and promised relationship to the church community, the church connects with a salvation history which details God's past saving acts for God's people and anticipates God's future salvific interest in the community. In this way, the church's reminiscence is tied to salvation. Yet, the task of pastoral care which is being explored here is the way in which the aging person, in his/her own reminiscence can be tied to the church's value symbol of salvation and be incorporated as a part of the church's reminiscence and fund of meaning.

Salvific Reminiscence.

As has been indicated, reminiscence in aging entails three temporal and valuing components--past memories, present revaluing, and future anticipation. Psychosocial well being can be magnified for the aging person as he/she draws value from past occasions of the self. Outside social value enters into the present occasion from the past as the occasion conforms to immediately past occasions of the body which mediate this social value. Thus, reminiscence can draw from personal and social values in its present synthesis. In the present, these values are creatively transformed and harmonized. New elements

are added as a part of this synthesis. Also, part of the synthesis, which contributes value to the present occasion, is the anticipation that the occasion will advance into the future and contribute its uniquely actualized value there. In reminiscence, memory, revaluing, and anticipation are all conscious processes which have a basis in the general model's ontological view of aging.

Part of the general model's outline for aging includes the activity of God as provider and orderer on the one hand and saver and preserver on the other. In each occasion, God participates as the provider for new possibility which is ordered and relevant to the past to which the occasion conforms. God also acts as the saver and preserver of value actualized by each occasion. In the aging self, this process of God's activity in and with each occasion takes place whether or not it is available to conscious awareness. There is a basic sense, then, in which God is always orderly provider and saving preserver. Thus, God is continually active in the salvation of the aging self.

Using the general model as a basis for viewing the relationship between God and reminiscence, reminiscence can be presented as a process with salvific dimensions. In reminiscence, it is God who presents the various new possibilities for evaluating, revaluing, and restructuring the past values which the aging self inherits in each moment. Whatever creative synthesis of the past is achieved is based on the self's goal for itself which is chosen from among the various possibilities presented by God. These new possibilities for reminiscence are relevant to the past values which come through memory. These

memories are from the past self or the immediate past body sensations which mediate between the self and its social world. God is, in this way, an orderly provider of new possibilities for the revaluing and restructuring of past memory. God is also active in reminiscence as the one who saves and preserves everlastingly the revalued and restructured memories. Whatever the product of this process, God takes it into God's self, transforms its partial and negative aspects and saves it everlastingly. God's knowledge of the structure of value attained through reminiscence provides a basis for further restructuring and revaluing of memory around a new relevant ideal for the next moment of the self's experience.

Thus, in the process of reminiscence, the aging self is provided with orderly ideals for revaluing past experience which are beyond its limited grasp. These ideals come from God in each moment. The aging self also contributes its value to a "harmony of harmonies" which completely saves and synthesizes its attained value with all other values actualized in the world. Thus, reminiscence is finally fulfilled by eternal ideals beyond the aging self and preservation of its value everlastingly. In this way, reminiscence is fulfilled in the aging self's relationship to God and takes on salvific quality.

This relationship between God and the aging self in reminiscence is a relationship which can be hidden from conscious reflection. Yet, if the salvific quality of reminiscence is to be magnified, there is a benefit to raising this relationship to a conscious level and naming it. Only when God is named as the orderly provider and saving preserver of value can the divine activity in reminiscence be brought to effective

realization. By discerning and naming God's presented ideals, the self can focus on actualizing the best available possibility for harmoniously synthesizing the outer and inner forces influencing his/her life.

Reminiscence can take place where there is a very low and nonconscious choice of God's ideals for restructuring. Yet, if reminiscence is to reach higher levels of salvific participation in God's ideals and correspond with the essential thrust of the church's image of salvation, then there needs to be a conscious effort at discerning the possibilities provided by God and actualizing those possibilities on the highest level. The aging self must come to terms with the limited memory it possesses and the givenness to which it conforms, but the aging self has the possibility of discerning and actualizing that within it which can be creatively shaped by courageous response, discipline, and faith.

The goal of reminiscence in light of the general model of aging is the growth of the self psychosocially and spiritually. Growth psychosocially refers to the ability of the aging person to embrace past memories and values, transform these in a synthesis with changing social and physical conditions in the present and anticipate the impact of this synthesis on the future. Growth spiritually involves the conscious discernment and actualization of God's higher possibilities for reminiscence in the present and future. If the church is to set up a fund of meaning around value symbols for aging which are psychosocially and theologically informed, then it seems important to identify symbols such as salvific reminiscence which can be a part of such a meaning system and to have a model such as the general model for creating such symbols. An example from the life of an aging person would help give

a concrete example of psychosocial and spiritual growth at work and a specific view of salvific reminiscence at work.

Case Example.

When I knew her, ER was a retired 73 year old religious worker who lived alone in a one bedroom home in a nearby retirement center. She had never been married and was healthy and active for her age. She had been a christian educator all of her professional life and achieved some success in this vocation as measured by her employment in a large nationally prestigious church in New York City before her retirement. She described herself as an artistic creative person with a life long interest in children, literature, and poetry. She also acknowledged an important place for engagement with people and animals. (She had trained a group of birds to come to her porch when she whistled.) These values were life long consistent values and her life patterns had centered around involvement with people, writing, and teaching. Although my involvement with her did not center around an analysis of psychosocial and spiritual dynamics in reminiscence, what she related to me does suggest how she had gone about growing in the transition from middle to old age and actualizing possibilities for bringing her life patterns and values together with the shifts in living arrangement and job status and anticipating her future.

When I first met ER she was consciously and actively involved in three major areas. The first was judging and collecting poems from children for a poetry contest she was coordinating; the second was organizing her library and Christian education materials; and the third was advocating death with dignity.

As far as judging the poetry context was concerned, ER was carrying out a life long interest in literature and poetry. Her artistic, creative identity was expressed through this project as well as her continuing professional interest in educating children. On several occasions, she shared the same poem with me. It was written by a child and alluded to tears as raindrops of sorrow and happiness. ER was intrigued with the metaphor and the sensitivity of the child which it expressed. To ER, the metaphor seemed to sum up a life emotion and place it in a personal and cosmic realm. ER also shared with me a poem which she had written when she was first starting her professional career in her early twenties. It is reproduced below since she indicated it had been a guide to her throughout life and could be as readily affirmed now that she was near her "threescore and ten" as it was when it was written:

The Great Adventure

Swing wide, O Door that men call Death,
 I've lived my threescore years and ten,
 Years interwoven--the good, the bad,
 The failure and success,
 A fall, a new start, till the next fall:
 Then begin again.
 Shall I repine?
 Nay, know the God of life,
 Mightier his love than our sin,
 Greater his strength than our weakness.
 He who has given the years that have gone
 Has other work for man to do.
 So swing wide, O Door that men call Death,
 For death thou are not, but life to me.

The fact that she could affirm at this time what had been written over 50 years ago indicated a continuity and wholeness to her life values, style, and philosophy. The poem and the work with poetry and children give some clues into a life which has been able to continually preserve

and transform its patterns and values such that they were applicable to her immediate social situation. In the poetry contest, she was able to maintain a life long interest in teaching, children, creativity, and poetry, but had done this by actualizing a possibility of leading a poetry contest. The contest idea had arisen in a group of women with whom she associated and she had taken the initiative to contact and visit schools to tell children of the contest and to give them some guidelines for poetry writing. Further, ER had directly identified this endeavor as a "gift from God" which allowed her to utilize her life long talents and interests in a new way. She had the time and energy to travel and coordinate this project and had chosen to do so. She was excited about the possibility of awakening some talent and interest in poetry from children as a means of enriching their lives.

In organizing her library and Christian education resources from 40 years of professional work, ER was again taking the product of life long investment and attempting to systematize this in a way that would be useful to others. In 1970, she had written a book on Helping Children with the Mystery of Death. This had been the beginning of her trying to bring together her thoughts and resources in a useful way. Her own concern with approaching death and her knowledge of children and teaching enabled her to actualize a constructive possibility in harmonizing these things in a book. Her work in advocating death with dignity also enabled her to synthesize her approaching death with her skills at working with people and organizing. Her personal belief was that those who valued life in this world and used life to grow, to love, and to serve should be in a position to view death as a transition

to a still larger life==one with greater possibilities for fulfillment, love, and work. Her goal was to help herself and other persons face the reality of death and the fulfillment that death brings at the end of a full and well utilized life. She spent a great deal of time reading, studying, and imaging death in order to be a resource in helping others face death. ER was very active in the Euthanasia Educational Council and had circulated and explained a "Living Will" throughout the retirement center. Several sections from the "will" also help clarify ER's view of death:

Death is as much a reality as birth, growth, maturity, and old age-- it is the one certainty of life.

If the situation should arise in which there is no reasonable expectation of my recovery from physical or mental disability, I request that I be allowed to die and not be kept alive by artificial means of "heroic measures". I do not fear death itself as much as the indignities of deterioration, dependence, and hopeless pain. I; therefore, ask that medication be mercifully administered to me to alleviate suffering even though this may hasten the moment of death.

I recognize that this appears to place a heavy responsibility upon you, but it is with the intention of relieving you of such responsibility and of placing it upon myself in accordance with my strong conviction that this statement is made.²³

In her theological framework, ER considered death to be a part of God's life giving gift. Her concern with understanding this dimension of death and communicating that to children and to other older adults was viewed by her as a response to God's plan for death to be the end of this life and the beginning of another.

²³Taken from "A Living Will," published by the Euthanasia Educational Council,, 250 West 57th Street, New York, New York 10019.

ER's life involvements indicated a dedication to growth in aging as well as a realistic grasp of passage and change. For her, growth involved a growth based on past values and patterns but a growth which was able to transform and harmonize these with the social situation in aging of no job, life in a retirement center, proximity to schools and children, and approaching death. Her psychosocial experiences suggest a synthesis of past, present, and future temporal elements and a use of memory and knowledge which involves all of these. She also reflects a sense of God's activity both in offering new possibilities for structuring her thoughts, activities, and interests and in preserving the value of what she has done, especially after death.

Her conscious awareness of God's activity in each moment of her life was based on a long term involvement in the community of faith, professionally and personally. This awareness continued to be nurtured through her present involvement in a local church. The specific ways in which her awareness of God's activity in her life were being enhanced through current pastoral care endeavors designed to incorporate her into the life of the church were not clear to me. However, she did speak of her life being in harmony with the life story of God's relationship to God's people as revealed in the Bible and the community of faith. She was able to attribute the possibilities for her life to God's activity since God was to her the source of life and fulness of living from which she could draw. This had been a value which the church had inculcated in her, and she was actively involved in making that value relevant to her aging experience.

ER's activities and beliefs are not presented here as an

ultimate standard for churches to adopt in their work with aging persons. Her activities and beliefs are a unique blend which are colored by her own background and situation. Yet, the way in which she has blended the various parts of her social and personal life through embracing past values and patterns, embracing her approaching death and life in a retirement community, maintaining a conscious awareness of God's activity in actualizing possibilities for integrating her life, and anticipating her continuing contribution to the future is an important guideline for churches. Her life focus is upon growth which is aware of and inclusive of the elements of passage and change in aging. If the church in its pastoral care through preaching, teaching, and communal life can encourage this type of blending of life and salvific reminiscence, then it moves in the direction of incorporating aging persons in its values and symbols and establishing a living fund of meaning and positive images for growth psychosocially and spiritually for aging persons.

In considering the salvific quality of reminiscence and the degree to which it draws from the church's life and conscious discernment of God, it is helpful to place reminiscence on a continuum. Towards one end of the continuum is reminiscence as a solitary, individual process. In this perspective, reminiscence is oriented to the well being of the aging self and has little orientation to contributing value in the social context. There is no awareness of God's activity as orderly provider and saving preserver in this process. Knowledge and memories are brought to present awareness and revalued and restructured in the light of immediate past influences. The aging self anticipates

how this revalued knowledge and memory will contribute to its own future. When viewed in this way, reminiscence is seen as a process which is intrapsychic, individualistic, and narcissistic. It has value for the individual self but is only secondarily, if at all, concerned with conscious value from or for others. The aging self is here viewed as a solitary reminiscer who is minimally open to being stimulated in reminiscing from the outside and minimally concerned with how his/her reminiscence may affect others. The emphasis is on internal experience and simple continuity, and unifying of life is the primary concern. At this point on the continuum, the salvific quality of reminiscence is low.

However, towards the other end of the continuum is reminiscence as a process which is socially inclusive and consciously discerning of and acting on God's ideals presented to it. This is the type of reminiscence ER's life reflected. The process is an internal one, but it is one which is open to and inviting of stimulation from the outside as the aging self revalues and restructures. Approaching death, a poetry contest, children and nearby schools were all outside influences which stimulated ER in restructuring her life. There is also an intense element of anticipation about how this restructuring and revaluing might contribute value to the outside community. Developing poetic talent in children, facing the reality of death, helping others deal with death and its aftermath are all anticipatory elements in ER's life synthesis. In ER's transforming of life patterns and values through remembering and re-enacting, there is a sense that she was responding consciously and deliverately to God's ideals for her. The discernment and identification of ideals as God given possibilities is a risky

venture. Are these really the highest ideals for actualizing value for the self and others? The question is always present and in most cases, the highest possibilities will not be actualized. However, awareness of higher possibilities is enhanced as the aging person engages in a community of faith which can provide historical symbols and a social context where individual perspectives and awarenesses can be evaluated in the light of other perspectives on truth from other members of the community and from the church's historical witness. Discernment of God's activity in the life of the aging person can also contribute to a sense of harmony and peace in that the values actualized are saved and transformed by God from their imperfection. ER's involvement in a faith community and her background in and knowledge of the church's history and witness gave to her some valuable resources for discerning God's possibilities.

Between the two poles on this continuum, reminiscence entails various levels of conscious/unconscious discernment of God's activity and varying levels of social/individual engagement. The salvific quality of reminiscence is increased as reminiscence moves towards the conscious discernment/social openness end of the continuum as in the case of ER. Through the use of the general model this salvific reminiscence is a step in establishing a meaning fund for aging persons in the life of the church and incorporating the aging persons in the church's values.

SUMMARY

This chapter has suggested two major ways in which the pastoral

care of aging persons can be impacted by the general model of successful aging. These two ways correspond to the two major thrusts in pastoral care: 1) assisting the aging person in conflicts and crises and 2) incorporating the aging person in the values and symbols of the church by generating a fund of meaning symbols which are relevant to aging.

In regard to assisting the aging person in conflicts and crises, the general model helps provide an understanding of the special circumstances and possibilities for counseling with the aging person. A systematic approach for dealing with aging persons in families, in groups, and as individuals has been presented which is targeted to the special circumstances and opportunities. The goal of this approach is to help aging persons maintain a sense of autonomy and harmony as they embrace the social and physical changes which accompany aging.

Counseling and care for the aging person is an important part of the church's work, but before the church can properly provide such care and counseling, it needs to be involved in creating a fund of meaning symbols and values out of its own tradition which are relevant to the aging person in his/her development. This chapter did not attempt to develop such a comprehensive fund of meaning, but it did suggest the ingredients in a symbol of salvific reminiscence which could be a part of such a fund of meaning. This fund is not meant to be a static or limited fund, but one that evolves as the church continues to embrace and enhance the life of aging persons. The general model could be helpful as a framework for continuing to develop, revise, and recreate this fund of meaning which will incorporate the aging person into the life of the church.

BIBLIOGRAPHY

BOOKS

- Altizer, Thomas J.J., and David R. Griffin (eds.) John Cobb's Theology in Process. Philadelphia: Westminster Press, 1977.
- Atchley, Robert C. The Social Forces in Later Life. 2nd ed. Belmont, CA: Wadsworth, 1977.
- Augustine. The Confessions of St. Augustine, trans. Edward B. Pusey. New York: Washington Square Press, 1951.
- Baltes, Paul B., and K. Warner Schaie (eds.) Life Span Developmental Psychology: Personality and Socialization. New York: Academic Press, 1973.
- Bengtson, Vern L. The Social Psychology of Aging. New York: Bobbs-Merrill, 1973.
- Birren, James E. (ed.) Handbook of Aging and the Individual. Chicago: University of Chicago Press, 1959.
- _____, and K. Warner Schaie (eds.) Handbook of the Psychology of Aging. New York: Van Nostrand Reinhold, 1977.
- _____. (ed.) Relations of Development and Aging. Springfield, IL: Thomas, 1964.
- _____. (ed.) Religion and Aging. Los Angeles: University of Southern California, 1967.
- _____. The Psychology of Aging. Englewood Cliffs: Prentice-Hall, 1964.
- Boisen, Anton. Explorations of the Inner World. New York: Harper & Brothers, 1936.
- Boya, Rosamonde R., and Chalres Oakes (eds.) Foundations of Practical Gerontology. Columbia: University of South Carolina Press, 1969.
- Brim, Orville G., Jr., and Stanton Wheeler. Socialization after Childhood: Two Essays. New York: Wiley, 1966.
- Brown, J.P. Counseling with Senior Citizens. Englewood Cliffs: Prentice-Hall, 1964.
- Browning, Don S. Generative Man: Psychoanalytic Perspectives. Philadelphia: Westminster Press, 1973.
- _____. The Moral Context of Pastoral Care. Philadelphia: Westminster Press, 1976.

- Butler, Robert H. Why Survive? Being Old in America. New York: Harper & Row, 1975.
- _____, and Myrna I. Lewis. Aging and Mental Health: Positive Psychosocial Approaches. St. Louis: Mosley, 1977.
- Burgess, Ernest. Aging in Western Societies. Chicago: University of Chicago Press, 1960.
- Burnside, Irene M. (ed.) Working with the Elderly: Group Processes and Techniques. North Scituate, MA: Duxbury Press, 1978.
- Cameron, Paul. The Life Cycle: Perspective and Commentary. Oceanside, NY: Daber Science, 1977.
- Cavan, Ruth S., and others. Personal Adjustment in Old Age. Chicago: Science Research Associates, 1949.
- Clark, Margaret, and Barbara Gallatin Anderson. Culture and Aging. Springfield, IL: Thomas, 1967.
- Clements, William M. Care and Counseling of the Aging. Philadelphia: Fortress Press, 1979.
- Clinebell, Howard J., Jr. Basic Types of Pastoral Counseling. Nashville: Abingdon Press, 1966.
- _____. Growth Counseling: Hope Centered Methods of Actualizing Wholeness. Nashville: Abingdon Press, 1979.
- Cobb, John B., Jr. A Christian Natural Theology. Philadelphia: Westminster Press, 1965.
- _____. Christ in a Pluralistic Age. Philadelphia: Westminster Press, 1975.
- _____. God and The World. Philadelphia: Westminster Press, 1969.
- _____. The Structure of Christian Existence. New York: Seabury Press, 1979.
- _____. Theology and Pastoral Care. Philadelphia: Fortress Press, 1977.
- Cumming, Elaine, and William E. Henry. Growing Old. New York: Basic Books, 1961.
- Davis, Richard H. (ed.) Aging: Prospects and Issues. Los Angeles: University of Southern California Press, 1977.
- Dicks, Russell. Pastoral Work and Pastoral Counseling. New York: Macmillan, 1955.

- Eisdorfer, Carl, and M. Powell Lawton (eds.) The Psychology of Adult Development and Aging. Washington: American Psychological Association, 1973.
- Erikson, Erik. Childhood and Society. New York: Norton, 1950.
- _____. Insight and Responsibility. New York: Norton, 1964.
- _____. Youth, Identity, and Crises. New York: Norton, 1968.
- Fischer, David H. Growing Old In America. New York: Oxford University Press, 1973.
- Fraser, J.T., and others (eds.) The Study of Time. Berlin: Springer, 1972.
- Freeman, Eugene, and William L. Reese (eds.) Process and Divinity. La Salle, IL: Open Court, 1964.
- Freeman, Eugene, and Wilfrid Sellars (eds.) Basic Issues in the Philosophy of Time. La Salle, IL: Open Court, 1971.
- Freud, Sigmund. Collected Papers, 20 Vols. New York: Basic Books, 1959.
- Gould, Roger. Transformations: Growth and Change in Adult Life. New York: Simon and Schuster, 1978.
- Goulet, L.R., and Paul B. Baltes (eds.) Life Span Developmental Psychology: Theory and Research. New York: Academic Press, 1970.
- Gray, Robert M., and David O. Moberg. The Church and the Older Person. Rev. Ed. Grand Rapids: Eerdmans, 1977.
- Gross, Ronald, and others. The New Old: Struggling for Decent Aging. Garden City: Anchor Books, 1978.
- Gubrium, Jaber F. (ed.) Time, Roles, and the Self in Old Age. New York: Humanities and Behavioral Sciences Press, 1976.
- Haley, Jay. Problem Solving Therapy. San Francisco: Jossey-Bass, 1976.
- Hammerschmidt, William W. Whitehead's Philosophy of Time. New York: Russell and Russell, 1947.
- Hansen, Per From (ed.) Age with a Future. Philadelphia: Davis, 1964.
- Havighurst, Robert J., and others (eds.) Adjustment to Retirement: A Cross Cultural Study. Assen: Van Gorcum, 1969.

- Havighurst, Robert J., and Ruth Abrecht. Older People. New York: Longmans, Green, 1953.
- Herr, John J., and John H. Weakland. Counseling Elders and Their Families. New York: Springer, 1979.
- Hiltner, Seward. The Christian Shepherd. Nashville: Abingdon Press, 1959.
- _____. Preface to Pastoral Theology. Nashville: Abingdon Press, 1958.
- _____. (ed.) Toward a Theology of Aging. New York: Human Sciences Press, 1975.
- Hulicka, Irene M. (ed.) Empirical Studies in the Psychology and Sociology of Aging. New York: Crowell, 1977.
- Hulme, William E. The Pastoral Care of Families: Its Theory and Practice. Nashville: Abingdon Press, 1962.
- Jarvik, Lissy F. (ed.) Aging into the 21st Century. New York: Gardner Press, 1978.
- Johnson, Paul. Personality and Religion. New York: Abingdon Press, 1957.
- Jordan, J.A., Jr. "A Concept of Self and Value From Whitehead and Its Implications for Education." Unpublished Ph.D. Dissertation, Emory University, 1958.
- Kalish, Richard A. Late Adulthood: Perspectives on Human Development. Monterey, CA: Brooks/Cole, 1975.
- Kart, Gary S., and Barbara B. Monard (eds.) Aging in America: Readings in Social Gerontology. New York: Alfred, 1976.
- Kimmel, Douglas. Adulthood and Aging. New York: Wiley, 1974.
- Lapsley, James N. Salvation and Health: The Interlocking Processes of Life. Philadelphia: Westminster Press, 1972.
- Leclerc, Ivor. Whitehead's Metaphysics. Bloomington: Indiana University Press, 1975.
- Levinson, Daniel, and others. The Seasons of a Man's Life. New York: Knopf, 1978.
- Lewis, D.F. "The Nature of Time in the Cosmology of A.N. Whitehead." Unpublished Ph.D. Dissertation, Southern Illinois University, 1970.

- Limper, Peter F. "Value and the Individual in the Philosophy of Whitehead and Pierce." Unpublished Ph.D. Dissertation, Yale University, 1975.
- Lowenthal, Marjorie Fiske, and others. Four Stages of Life. San Francisco: Jossey-Bass, 1975.
- Malony, H. Newton (ed.) Current Perspectives in the Psychology of Religion. Grand Rapids: Eerdmans, 1977.
- Maves, Paul B., and J. Lennart Cedarleaf. Older People and the Church. New York: Abingdon-Cokesbury Press, 1949.
- Mead, George Herbert. On Social Psychology, ed. Anselm Strauss. Chicago: University of Chicago Press, 1977.
- Nesselroade, John R., and Hayne W. Reese. Life Span Developmental Psychology: Methodological Issues. New York: Academic Press, 1973.
- Neugarten, Bernice L. (ed.) Middle Age and Aging. Chicago: University of Chicago Press, 1968.
- _____, and others. Personality in Middle and Late Life. New York: Atherton Press, 1964.
- Nouwen, Henri, and Walter Gaffney. Aging. Garden City: Image Books, 1976.
- Oates, Wayne. The Religious Dimensions of Personality. New York: Association Press, 1957.
- Palmore, Erdman (ed.) Normal Aging. Durham: Duke University Press, 1970.
- _____, and F.C. Jeffers (eds.) Prediction of Life Span. Lexington, MA: Health Lexington Books, 1971.
- Pfeiffer, Eric (ed.) Successful Aging. Durham: Center for the Study of Aging and Human Development, 1974.
- Pruitt, Sylvia. "An Inquiry into the Ethical Implications of Whitehead's Metaphysics." Unpublished Ph.D. Dissertation, Emory University, 1970.
- Riley, Matilda White, and others. Aging and Society. 3 vols. New York: Russell Sage Foundation, 1972.
- Shanas, E., and J. Madge. Methodological Problems in Cross Cultural Studies of Aging. Basel: Karger, 1968.

Sherburne, Donald W. (ed.) A Key to Whitehead's Process and Reality.
Bloomington: Indiana University Press, 1975.

Spencer, Marian G., and Caroline J. Dorr (eds.) Understanding Aging:
Multidisciplinary Approach. New York: Appleton-Century-Crofts,
1975.

Spicker, Stuart F., Kathleen M. Woodward, and David D. Van Tassel (eds.)
Aging and the Elderly. Atlantic Heights, NJ: Humanities Press,
1978.

Strunk, Orlo (ed.) Readings in the Psychology of Religion. Nashville:
Abingdon Press, 1959).

Troll, Lillian E. Early and Middle Adulthood. Monterey, CA: Brooks/
Cole, 1975.

Whitehead, Alfred North. The Aims of Education. New York: Free Press,
1929. (AE)

_____. Adventures of Ideas. New York: Free Press, 1969. (AI)

_____. Concept of Nature. Cambridge: Cambridge University Press,
1971. (CN)

_____. Essays in Science and Philosophy. New York: Greenwood Press,
1968. (ESP)

_____. The Function of Reason. Boston: Beacon Press, 1958. (FR)

_____. Interpretation of Science, ed. A.H. Johnson. New York:
Bobbs-Merrill, 1961. (IS)

_____. Modes of Thought. New York: Free Press, 1968. (MT)

_____. Nature and Life. New York: Greenwood Press, 1968. (NL)

_____. Principles of Natural Knowledge. Cambridge: Cambridge
University Press, 1919. (PNK)

_____. Process and Reality: Corrected Edition, eds. David R. Griffin
and Donald Sherburne. New York: Free Press, 1978. (PR)

_____. Religion in the Making. New York: New American Library,
1974. (RM)

_____. Science and the Modern World. New York: Free Press, 1967.
(SMW)

_____. Symbolism: Its Meaning and Effect. New York: G.P. Putnam's
Sons, 1927. (SME)

- Williams, Daniel Day. God's Grace and Man's Hope. New York: Harper & Brothers, 1949.
- _____. The Minister and the Care of Souls. New York: Harper & Row, 1961.
- _____. The Spirit and the Forms of Love. New York: Harper & Row, 1968.
- Williams, Richard H., and others (eds.) Processes of Aging: Social and Psychological Perspectives. 2 vols. New York: Atherton Press, 1963.
- Wise, Carroll A. The Meaning of Pastoral Care. New York: Harper & Row, 1966.
- Woodruff, Diana S., and James Birren (eds.) Aging: Scientific Perspectives and Social Issues. New York: Von Nostrand, 1975.
- Young, Henry James. "Two Models of the Human Future: A Study in the Process Thesis of Teilhard and Whitehead." Unpublished Ph.D. Dissertation, Hartford Seminary Foundation, 1974.

;

PERIODICALS

- Adams, D.L. "Analysis of a Life Satisfaction Index," Journal of Gerontology, 24 (October 1969), 470-474.
- Ashmore, Jerome. "Diverse Currents in Whitehead's View of Time," Process Studies, 2(Fall 1972), 193-200.
- Brink, T.L. "Pastoral Care for the Aged: A Practical Guide," Journal of Pastoral Care, 31(December 1977), 264-272.
- Buckley, Mary. "Counseling and the Aging," Personnel and Guidance Journal, 50(May 1972), 755-758.
- Bultena, Gordon L. "Life Continuity and Morals in Old Age," Gerontologist, 9(Autumn 1968), 251-253.
- Butler, Robert N. "Directions in Psychiatric Treatment of the Elderly: Role Perspective of the Life Cycle," Gerontologist, 9(Summer 1969), 134-135.
- _____. "The Facade of Chronological Age: An Interpretative Summary," American Journal of Psychiatry, 119(February 1963), 721-728.
- _____. "The Life Review" An Interpretation of Reminiscence in the Aged," Psychiatry, 26(February 1963), 65-76.
- _____, and Myrna I. Lewis. "Life Review Therapy," Geriatrics, 27(November 1974), 165-173.
- Cameron, Paul. "The Generation Gap: Time Orientation," Gerontologist, 12(1972), 117-119.
- Capps, Donald, Paul Ranshoff, and Lewis Rambo. "Publication Trends in Psychology of Religion to 1974," Journal for the Scientific Study of Religion, 15(March 1976), 15-28.
- Costa, Paul, and Robert Kastenbaum. "Some Aspects of Memories and Ambitions in Centenarians," Journal of Genetic Psychology, 110(March 1967), 3-16.
- Green, Edward, and Henry Simmons. "Towards an Understanding of Religious Needs in Aging Persons," Journal of Pastoral Care, 31(December 1977), 273-278.
- Cobb, John B., Jr. "Whitehead's Philosophy and a Christian Doctrine of Man," Journal of the American Academy of Religion, 32(1964), 209-220.

- Cumming, Elaine. "Further Thoughts on the Theory of Disengagement," International Social Science Journal, 15(1963), 377-393.
- Edwards, John N., and David Klemmack. "Correlates of Life Satisfaction: A Re-examination," Journal of Gerontology, 28(1973), 497-502.
- Fancher, Robert. "Of Time, the Self, and Rem Edwards," Process Studies, 7(Spring 1977), 40-43.
- Freeman, Joseph T. "Medical Perspectives on Aging (12th-19th Century)," Gerontologist, 15(March 1965), 1-24.
- Glenwick, David S., and Susan K. Whitbourne. "Beyond Despair and Disengagement: A Transactional Model of Personality Development in Later Life," International Journal of Aging and Human Development, 8(1977), 261-267.
- Gordon, Judith B. "A Disengaged Look at Disengagement Theory," International Journal of Aging and Human Development, 6(1975), 215-227.
- Gould, Roger. "The Phases of Adult Life: A Study in Developmental Psychology," American Journal of Psychiatry, 129(November 1972), 521-531.
- Graney, Marshall J. "Happiness and Social Participation in Aging," Journal of Gerontology, 30(November 1975), 701-706.
- Griffin, David Ray. "The Possibility of Subjective Immortality in the Philosophy of Whitehead," Modern Schoolman, 8(November 1975), 39-57.
- Hartshorne, Charles. "Personal Identity from A to Z," Process Studies, 2(Fall 1972), 209-213.
- Havighurst, Robert. "Successful Aging," Gerontologist, 1(March 1964), 8-13.
- _____, Bernice Neugarten, and Sheldon S. Tobin. "The Measurement of Life Satisfaction," Journal of Gerontology, 16(April 1961), 134-138.
- Heenan, Edward F. "Sociology of Religion and the Aged: The Empirical Lacunae," Journal for the Scientific Study of Religion, 2(January 1972), 171-176.
- Henry, William E., and Elaine Cumming. "Personality Development in Adulthood and Old Age," Journal of Projective Techniques, 23(1959), 383-390.

- Holifield, E. Brooks. "Ethical Assumptions of Clinical Pastoral Education," Journal of Pastoral Care, 34(March 1980), 39-53.
- Johnson, A.H. "Truth, Beauty, and Goodness in the Philosophy of A.N. Whitehead," Philosophy of Science, 11(1944), 9-29.
- Kastenbaum, Robert. "The Structure and Function of Time Perspective," Journal of Psychological Research, 8(1964), 1-11.
- Kaufman, M. Ralph. "Old Age and Aging: The Psychoanalytic Point of View," American Journal of Orthopsychiatry, 10(January 1940), 73-79.
- Kutner, Bernard. "The Social Nature of Aging," Gerontologist, 2(1962), 5-8.
- Larson, Reed. "Thirty Years of Research on the Subjective Well Being of Older Americans," Journal of Gerontology, 33(1977), 109-125.
- Lemon, Bruce W., and others. "An Exploration of the Activity Theory of Aging: Activity Types and Life Satisfaction Among In-Movers to a Retirement Community," Journal of Gerontology, 27(1972), 511-523.
- Lieberman, Lewis R. "Life Satisfaction in the Young and Old," Psychological Reports, 27(August-December 1970), 75-79.
- Liton, Judith, and Sara C. Olstein. "Therapeutic Aspects of Reminiscence," Social Casework, 50(May 1969), 263-268.
- Llewellyn, Robert R. "Whitehead and Newton on Space and Time Structure," Process Studies, 3(Winter 1973), 239-258.
- Londoner, Carroll A. "Survival Needs of the Older Church Member: Implications for Educational Programing," Pastoral Psychology, 22(May 1971), 14-20.
- Lowenthal, Marjorie Fiske, and Clayton Haven. "Interaction and Adaptation: Intimacy as a Critical Variable," American Sociological Review, 33(1968), 20-30.
- Maadox, George. "Activity and Morale: A Longitudinal Study of Selected Elderly Subjects," Social Forces, 42(December 1963), 195-204.
- _____. "Fact and Arifact: Evidence Bearing on Disengagement Theory," Human Development, 8(1965), 117-130.
- _____. "Disengagement Theory: A Critical Evaluation," Gerontologist, 4(1968), 80-83.
- _____, and Carl Eisdorfer. "Some Correlates of Activity and Morale Among the Elderly," Social Forces, 40(March 1962), 254-262.

- Markiaes, Kyriakos S., and Harry W. Martin. "A Causal Model of Life Satisfaction Among the Elderly," Journal of Gerontology, 34(1979), 86-93.
- Markson, Elizabeth W. "Readjustment to Time in Old Age: A Life Cycle Approach," Psychiatry, 36(February 1973), 37-48.
- Mason, David R. "Time and Whitehead and Heidegger: Some Comparisons," Process Studies, 5(Summer 1970), 83-105.
- McMahon, Arthur W., and Paul J. Rhudick. "Reminiscing: Adaptational Significance in the Aged," Archives of General Psychiatry, 10(March 1964), 292-296.
- Millard, Richard M. "Whitehead's Aesthetic Perspective," Educational Theory, 11(1961), 255-268.
- Morgan, George, Jr. "Whitehead's Theory of Value," International Journal of Ethics, 49(1936), 308-316.
- Myerhoff, Barbara G., and Virginia Tuft. "Life History as Integration: An Essay on an Experimental Model," Gerontologist, 15(December 1975), 541-543.
- Neugarten, Bernice L. "Adaptation and the Life Cycle," Counseling Psychologist, 6(1976), 16-20.
- _____. "Continuities and Discontinuities of Psychological Issues into Adult Life," Human Development, 12(1969), 121-130.
- _____. "Grow Old Along with Me! The Best is Yet to Be," Psychology Today, 5(December 1971), 45-48 ff.
- _____. "Personality and the Aging Process," Gerontologist, 12(Spring 1972), 9-15.
- _____. "Robert J. Havighurst at Seventy Five," Gerontologist, 15(October 1975), 465-469.
- _____. "Time, Age, and The Life Cycle," American Journal of Psychiatry, 136(1979), 887-894.
- Palmore, Erdman. "The Affects of Aging on Activities and Attitudes," Gerontologist, 8(1968), 259-263.
- _____, and Vira Kivett. "Change in Life Satisfaction: A Longitudinal Study of Persons Aged 46-70," Journal of Gerontology, 33(May 1977), 311-316.
- Pincus, Allen. "Reminiscence in Aging and Its Implications for Social Work Practice," Social Work, 15(July 1970), 47-52.

- Rose, Arnold M. "A Current Theoretical Issue in Social Gerontology," Gerontologist, 4(March 1964), 46-50.
- Rosen, Jacqueline, and Bernice L. Neugarten. "Ego Functions in Middle and Late Life," Journal of Gerontology, 15(January 1960), 62-66.
- Spreitzer, Elmer, and Eldon E. Snyder. "Correlates of Life Satisfaction among the Aged," Journal of Gerontology, 29(July 1974), 454-458.
- Stark, Rodney. "Age and Faith: A Changing Outlook for an Old Process?", Sociological Analysis, 29(Spring 1968), 1-10.
- Swenson, Wendell M. "Attitudes Toward Death in an Aged Population," Journal of Gerontology, 16(January 1961), 49-52.
- Wieht, Reiner. "Time and Timelessness in the Philosophy of A.N. Whitehead," Process Studies, 5(Spring 1975), 3-30.
- Williams, Daniel Day. "Christianity and Naturalism: An Informal Statement," Union Seminary Quarterly Review 12(1957), 49-53.
- _____. "God and Time," Southeast Asia Journal of Theology, 2(1961), 7-19.
- _____. "Truth in Theological Perspective," Journal of Religion, 3(1948), 242-254.
- Youmans, E. Grant. "Some Perspectives on Disengagement Theory," Gerontologist, 9(Winter 1969), 254-258.

APPENDIX

APPENDIX A

LIFE SATISFACTION INDEX A

Here are some statements about life in general that people feel differently about. Would you read each statement on the list, and if you agree with it put a check mark in the space under "AGREE." If you do not agree with a statement, put a check mark in the space under "DISAGREE." If you are not sure one way or the other, put a check mark in the space under "?". PLEASE BE SURE TO ANSWER EVERY QUESTION ON THE LIST.

(Key: score 1 point for each response marked X.)

	AGREE	DISAGREE	?
1) As I grow older, things seem better than I thought they would be.	<u>X</u>	<u> </u>	<u> </u>
2) I have gotten more of the breaks in life than most of the people I know.	<u>X</u>	<u> </u>	<u> </u>
3) This is the drearist time of my life.	<u> </u>	<u>X</u>	<u> </u>
4) I am just as happy as when I was younger.	<u>X</u>	<u> </u>	<u> </u>
5) My life could be happier than it is now.	<u> </u>	<u>X</u>	<u> </u>
6) These are the best years of my life.	<u>X</u>	<u> </u>	<u> </u>
7) Most of the things I do are boring and monotonous.	<u> </u>	<u>X</u>	<u> </u>
8) I expect some interesting and pleasant things to happen to me in the future.	<u>X</u>	<u> </u>	<u> </u>
9) The things I do are as interesting to me as they ever were.	<u>X</u>	<u> </u>	<u> </u>
10) I feel old and somewhat tired.	<u> </u>	<u>X</u>	<u> </u>
11) I feel my age, but it does not bother me.	<u>X</u>	<u> </u>	<u> </u>
12) As I look back on my life, I am fairly well satisfied.	<u>X</u>	<u> </u>	<u> </u>
13) I would not change my past life even if I could.	<u>X</u>	<u> </u>	<u> </u>

	AGREE	DISAGREE	?
14) Compared to other people my age, I've made a lot of foolish decisions in my life.	_____	<u> X </u>	_____
15) Compared to other people my age, I make a good appearance	<u> X </u>	_____	_____
16) I have made plans for things I'll be doing a month or a year from now.	<u> X </u>	_____	_____
17) When I think back over my life, I didn't get most of the important things I wanted.	_____	<u> X </u>	_____
18) Compared to other people, I get down in the dumps too often.	_____	<u> X </u>	_____
19) I've gotten pretty much what I expected out of life.	<u> X </u>	_____	_____
20) In spite of what people say, the lot of the average man is getting worse, not better.	_____	<u> X </u>	_____

APPENDIX B

LIFE SATISFACTION INDEX B
(with scoring key)

Would you please comment freely in answer to the following questions?

- 1) What are the best things about being the age you are now?
(score 1 for positive answer and 0 for nothing good about it)
- 2) What do you think you will be doing five years from now? How do you expect things will be different from the way they are now, in your life?
(2 for better, or no change, 1 for contingent--"It depends", 0 for worse)
- 3) What is the most important thing in your life right now?
(2 for anything outside of self, or pleasant interpretation of future; 1 for "Hanging on"; keeping health or job; 0 for getting out of present difficulty, or "nothing now", or reference to the past)
- 4) How happy would you say you are right now, compared with the earlier periods in your life?
(2 for this is the happiest time; all have been happy; or hard to make a choice; 1 for some increase in recent years; 0 for earlier periods were better, this is a bad time)
- 5) Do you ever worry about your ability to do what people expect of you--to meet demands that people make on you?
(2 for no, 1 for qualified yes or no, and 0 for yes)
- 6) If you could do anything you pleased, in what part of the world would you like to live?
(2 for present location and 0 for any other location)
- 7) How often do you find yourself feeling lonely?
(2 for never/hardly ever, 1 for sometimes, and 0 for fairly often/very often)
- 8) How often do you feel there is no point in living?
(2 for never/hardly ever, 1 for sometimes, and 0 for fairly often/very often)
- 9) Do you wish you could see more of your close friends than you do, or would you like more time to yourself?
(2 for O.K. as it is, 0 for wish to see more of friends, and 0 for wish more time to self)

- 10) How much unhappiness would you say you find in your life today?
(2 for almost none, 1 for some, and 0 for a great deal)
- 11) As you get older, would you say things seem to be better or worse
than you thought they would be?
(2 for better, 1 for about as expected, and 0 for worse)
- 12) How satisfied would you say you are with your way of life?
(2 for very satisfied, 1 for fairly satisfied, and 0 for not
very satisfied).